

The Catholic Educational Review

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HIGHER EDUCATION AND TOTAL DEFENSE *

A CREED FOR PRIVATELY SUPPORTED INSTITUTIONS

In these days when we are hearing so much about "total war" and "total defense," when a "bottle neck" has come to assume terrifying proportions, when "priority lists" and "priority rights" are designed to put first things first, when "lease loans" have been discovered as a neutral way of aiding those whom we wish to aid, it is only too evident that new terms and phrases are being coined to meet the needs of the moment.

Speaking from the standpoint of higher education, I am old-fashioned enough to assert that no new terms or phrases need to be coined to emphasize the place of higher education in any well-conceived, long-range program of national defense. If it is true—and I firmly believe it is—that the greatest danger to our safety as a democratic nation lies within rather than without, then the importance of preserving our free and independent institutions of higher learning is a priority of the first rank.

I assume that all here present, as representatives of the free and independent institutions of higher learning in Pennsylvania, will readily agree that, while our institutions flourish, there will be no "bottle neck" in the defense program as far as higher education is concerned. There is no need for hysteria or haste in our colleges. There is no need for their rapid expansion. But there is an imperative need that we safeguard and protect the essential and time-proven worth of our institutions.

In jealously guarding our God-given prerogatives of freedom of speech, freedom of assembly, freedom of the press and freedom

* Address delivered at the Annual Meeting of the Association of College Presidents of Pennsylvania and the Association of Liberal Arts Colleges of Pennsylvania. Penn-Harris Hotel, Harrisburg, Pa., Friday, January 31, 1941, by Rev. Edward V. Stanford, O.S.A., President of Villanova College.

to worship God as our conscience dictates, we need to keep ever in mind that the freedom of education is inseparably bound up with all four of these fundamental freedoms and is, in a very real sense, the best guarantee of their preservation.

When I say that the continued existence of our privately supported universities and colleges is essential for our nation's welfare, I am expounding no new doctrine. When I state that the realization of this fact was never more necessary than it is during an emergency dedicated to the building up of our national defenses, I am proposing no new thought to you. Because no proper concept of "total defense" can afford to omit this consideration, I think it is well for us frequently to reflect upon the reasons why this is true.

We believe that our privately supported colleges are the depositories of our Christian and cultural traditions and are the natural defenders of these traditions. Inherent in our colleges are those elements that make for the development of deep and abiding loyalties to a democratic way of life. Not being governmental agencies, they have no inhibitions that would prevent them from acknowledging God as the Creator and Ruler of the universe and accepting Christ, His Son, as the Saviour and Divine Teacher without peer. Thence follows, in orderly sequence, the conception of the dignity and worth of the individual, the principle of human equality and brotherhood, the concern for the good of the community, the idea of the obligation and nobility of labor, the acknowledgment of a code of morality including personal integrity and honesty and fairness to others. I do not say that these desirables cannot be found in the state institutions, but I do say that, if present there, they lack logical sequence. Without the influence of the privately supported institutions, I have no doubt that these Christian and cultural traditions could readily disappear. In confirmation of this, I need only point to the tragic fate of higher education in totalitarian countries.

We believe that our privately supported colleges are a bulwark of defense for the philosophy of democratic government. In the battle against the infiltration of totalitarian ideas in our government, the privately controlled colleges and universities can stand against state control of thought and political control of education. Destroy our privately supported colleges and our state

institutions may well become "fifth columns" to prepare the way for ideas alien to democracy. In a very real sense, the continuance of American principles and democratic processes rests upon the adequate support and the continued strength of our independent colleges. Today these colleges are rendering a public service that is of tremendous importance when the philosophy of democratic government is being subjected to the savage thrusts of ruthless totalitarianism.

We believe also that our privately supported colleges protect the integrity and freedom of publicly controlled institutions. The independent college does not have to ask itself: What will the state legislature think if we undertake this program? It does not have to say: Will this or that activity offend the leaders in government? It does not have to depend upon a lobby in the state capitol to get funds. In thus remaining free from undue political influences, the privately supported college is a protection to the freedom of the state controlled institutions. While freedom of investigation and teaching prevails in privately supported colleges, it will be difficult for legislators or civil officials arbitrarily to prescribe textbooks, determine what shall or shall not be taught, or proscribe the teacher who does not see eye to eye with the dominant political party.

Finally, we believe that our privately supported colleges can provide the opportunity for that complete education which means a harmonious self-development of the whole man—body, mind, and soul. A soul-satisfying self-development is impossible if religion is omitted from the education process. It is usually not generally appreciated that the large majority of the colleges of the country, some 500 of them, have definite religious affiliations and do not hesitate to call themselves Christian. These colleges believe that religious environment and religious teaching are a most important influence on the present and future lives of their students.

In these days when we deplore the lack of religious and moral training in the young, the force for good of such colleges cannot be too highly estimated. For that reason alone, we can ill afford to permit state institutions of higher learning to overgrow their bounds and eventually to crowd out these precious seats of Christian influence.

These four beliefs—namely, that our non-tax-supported col-

leges are the depositories of our Christian and cultural traditions, bulwarks of defense for democratic government, a protection to the integrity and freedom of tax supported institutions and a source of much needed religious influence—may well be considered our Creed for Higher Education under the impact of total defense. For they are statements of the salient points that we must hold to, in order to withstand the inroads of the totalitarian heresy. It will be well for us to ruminate frequently over these beliefs amid the haste and hysteria of frantic preparations for national defense.

If our conception of national defense is the short-range view that pictures the enemy already within sight of our shores, we may well consider this creed to be extraneous to the picture of total defense. But, if our conception of national defense is the long-range view, these beliefs will contribute much to a clear understanding of the real needs of total defense in a democracy.

As intelligent citizens of this country we must all be watchful lest, in the process of achieving the military, industrial and economic objectives of a defense program which is obviously necessary, we lose sight of our goal and betray the genius of our history and the heritage of our institutions. As far as education is concerned, I am firmly convinced that, if private initiative in education is hampered or destroyed in our land, it will go a long way toward helping to achieve the triumph of totalitarianism. If, as is generally accepted, widespread education is the *sine qua non* of democratic freedom, then the privately controlled college is the price of freedom in education. Without freedom in education, democracy cannot long endure!

A TRINITY OF DISCIPLINES

BODY—INTELLECT—WILL

The war effort has brought home to us the obvious, namely, that everything has been too easy for us. "Having a good time" has become the gospel of the average youth or adult, and its practice has been a round of ease or entertainment, of motion pictures, radio programs, jittery dancing, parties of alcoholic and worse excesses. This indolent way of life has sapped our individual vigor, and, if continued, will imperil our democratic form of government.

William James, in that readable book, *Talks to Teachers*, has warned us that "every good that is worth possessing must be paid for in strokes of daily effort. . . . By sparing ourselves the little daily tax we are positively digging the graves of our higher possibilities."

And a modern writer of note, Dr. Alexis Carrel, a Nobel prize-winner and the inventor of an artificial heart, re-echoes those words of warning by assuring us that the democratic way of life cannot continue unless this gospel of "having a good time" is abandoned by each one of us. "You cannot carve rotten wood," says the Chinese proverb. Nor can you carve decayed character into durable pillars of a better race. Dr. Carrel pleads for a renewal of ourselves. He writes:

"Our wondrous human organism is a trinity of functions—physical, mental, and moral. If we are to experience the joy of being fully alive, and of making our own individual contribution to civilization, we must discipline ourselves on all three planes of life. Unless we achieve a powerful fusion of body, mind, and spirit, our human salt loses its savour."

What is the instrument that man must employ in the reconstruction of himself? It is discipline, a threefold discipline—physical, mental, and moral. It is only through that high word, *discipline*, that the full flowering of ourselves is possible. Let us consider these three:

1. *Discipline of the Body*.—Discipline within the school has lost much influence because it was so long associated with corporal punishment. Charles Dickens did much to turn the mind of the English-speaking peoples away from such discipline. Un-

fortunately, the reform of corporal punishment went too far, as most reforms do, and the discipline of the body was neglected. The old generation of schoolmasters, to whom the cane was the first and last resort, the "phlebotomists," as they are called, because they walloped their way to recognition, yielded way to the "go-as-you-please" schoolmasters. This self-expressionist school of education has the appeal and the danger of a half-truth. Nature demonstrates that the pruned vine grows more vigorously and fruitfully. To train a dog means continued acts of discipline. The boxer in training disciplines himself to a rigorous regime, abstains from many foods and drinks, and trains himself to take more punishment from his sparring partners than he may reasonably expect to suffer in the prize ring.

The cane may be banished from the nursery, the classroom, and the home, but we can never abandon our efforts to train the child to practice self-discipline. The discipline of cleaning their teeth; the discipline of diet, which aims at acquiring a taste for wholesome foods by overcoming their natural dislike for them; the discipline of posture in sitting, standing, walking; and the discipline of daily exercise are essential to the building up of a healthy people. The campaign of national fitness is highly welcome. The Church has always preached the doctrine of a sound mind in a healthy body. Having a healthy body can never be an end in itself. Of national fitness enthusiasts we must ask: What is the healthy body for. To what purpose is it?—for the aim of a healthy body as an end in itself is just paganism.

2. *The Discipline of the Mind.*—Man's intellect grows soft and flabby unless it is exercised. When the school gates close behind us for the last time, for the many the discipline of the mind ceases. To bring this home to us, let each one of us ask ourselves:

How do I spend my leisure hours?

What do I read?

How do I read?

What do I talk about?

What do I read?—If your answer to the first question—What do I read?—is: "Oh, everything and anything," there is a serious danger that your mind is not disciplined. To read anything and everything is to feed your intellect on froth. No one can afford to waste time on reading indiscriminately. There are so many

books, periodicals and weeklies published today that we must, in self-defense, make our choice.

The health of the body depends on what we eat and digest. The vigor of the intellect depends on the food the mind works upon. Largely we are what we read.

We say: "Show me your company and I'll tell you what you are." Because of the whirling printing presses, it is truer to say: "Show me what company you keep in books and I'll tell you what you are."

A recent cable stated that Mayor LaGuardia of New York City had set up a commission to investigate the causes of youth delinquency, growing to alarming proportions. The commission in its findings reported that one of the major contributions to the problem of youth was the supply of illustrated magazines, whose appeal consisted in suggestiveness, in semi-nude pictures, and in risqué letter-press. The mayor has declared war on this sewer type of literature and has banned the circulation of the worst offenders within the city boundaries.

How Do I Read?—The answer to the question—How do I read?—must give all of us some heartburns. The glut of books today tempts us all, young and old, to read lazily, to bolt down the story, skipping paragraphs that are descriptive, so that we might finish this book quickly as a fresh one awaited us. A crop of best sellers appears yearly. They are talked about in bar and tea room, and we feel out of it unless we read them. Then the publicity is so widespread, and the publishers' blurbs are so attractively presented that, unless we develop some "sales resistance," we join the mob. Who reads the best sellers of yesteryear? And if we do dip into them, we are puzzled to understand how they ever became best sellers, or why we were enthused over them?

We suffer for gulping food, but, unfortunately, there is no such unpleasant reaction to gulping books. To have a book on hand which demands careful reading is a big step in mental discipline. Light fiction, such as detective thrillers, can be read in a state of relaxation and nothing is lost. But a great book, rich in ideas and beauty, a book that raises and tries to answer great fundamental questions, demands the most active reading of which we are capable.

"Beware of the man of one book"—has a message for the man who estimates his reading quantitatively.

There are a few books we are to buy, some books we are to borrow, and many books to leave alone. The books we buy should be made part of ourselves by writing between the lines. These are never to be loaned, for they are personal diaries wherein our conversations with the author are recorded, so that at any time we can pick up where we left off.

What Do I Talk About?—My conversation depends largely on what I read, on how I read, and to whom I talk. Today the young people's debating societies are not as flourishing as they were. Many men prominent in public life owe their ready address to the practice of speaking in those debating societies. The debating societies have serious rivals in the cinema, the radio, the dance floor, street walking and the pool room. What a waste of life's most formative years!

Around the family table the talk is of the current shows of movieland, with sport a good second, and snatches of gossip to keep the table buzzing. Parents do not shoulder the responsibility of promoting worth-while talk around the family table. Rarely are young people encouraged to participate in civic life by their parents. Our young people should interest themselves in some phase of civic life, concentrating on one problem, so that they become well versed in it and can thus exert an influence toward its proper solution. Commenting on the apathy of American youth toward public questions, Dr. Alexis Carrel writes: "The intellectual teeth of a whole generation are rotting from disuse while tough social and political problems beg for vigorous mastication." The future belongs to youth. The problems of civic life, social questions, and national policies are awaiting their teeth.

3. *The Discipline of the Will.*—Modern education is reaping the harvest of the theories popularized by Rousseau in his work on education, the *Emilé*. The child must receive no knowledge of God in his upbringing. There are no moral sanctions for conduct: no "dos," no "don'ts." There is to be no time in the school for teaching on a hereafter, with its rewards and punishments. God and religion is to be banished until the child reaches an age when he can decide for himself. This break with the traditional practice of Europe was hailed with joy by the freethink-

ing philosophers of Rousseau's day. The ruling class, for whom Rousseau wrote, applied the doctrines of the *Emilé* to their sons and daughters. But they did not continue this system of education with their younger children, for the sons and daughters brought up on the *Emilé* ideas recognized no restraints and blossomed into a rebellious and immoral youth.

The world prizes self-control, self-discipline, self-mastery, because each individual realizes how difficult it is to master self. There is no victory more important, and none more difficult, than the victory over self. No one can give us as much trouble as ourselves. Self-control possesses the soul, but self-control is bought dearly. William James in *Talks to Teachers* advocates an asceticism for each day. He writes:

"Keep the faculty of effort alive by a little gratuitous exercise every day. That is, be systematically heroic in little unnecessary points, do every day or two something for no other reason than its difficulty, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test."

What James advocates is a "credit balance" of self-discipline upon which one might call in times of temptation. We can never omit the little daily tax—saying "no" to some luxury, curbing the impatient word, urging ourselves to walk when we might ride, persevering in a resolution in spite of difficulties, restraining the eyes whose curiosity is boundless, closing the ears to what is unseemly; in short, keeping a firm grip on the reins which guide self.

Everyone who knows life admits that self-control is fundamental. He who would succeed in life is called to self-control, to abstain, to refrain, and that is impossible without self-denial. The child in the nursery must be taught the difficult lesson of discipline.

"When should I begin to train my child?" a young mother asked a celebrated English physician. "How old is your child?" asked the doctor. "Two years." "You are already too late," replied the doctor. The parent, the teacher, and the pastor who think that training will come later with better effect, forget that neither the growth of the child nor the activity of the devil will wait. The parents of children, nourished on the Rousseau diet, learned that to their cost, for they scarcely recognized their children in the hooligans who stormed through their homes.

The practical question for parents and teachers is, How are we going to foster the practice of moral discipline in children? Can we do it by preaching platitudes, for example, "It is not done"; "Play the game"; "Be a man, my son"; "That's not cricket." Will such homilies stiffen and strengthen the moral fiber of youth so that they can persevere in saying no to the temptations to have a good time, which assail them on the screen, through the air, and in the illustrated periodicals? It is wishful thinking to hope so. The discipline of morals which we seek is something bigger than the self-denial voluntarily accepted by the wrestler or boxer or footballer in training, to be discarded once the contest is finished.

A Leader for Youth.—Self-discipline will never be its own attraction. It must be inspired by religion and powered by devotion to a leader. Young hearts take more readily to a person than they do to a cause.

In September, 1935, I was at Nuremberg for the rally of German youth. Some 500,000 youths, carrying their polished spades, paraded through the streets. It was a sight that sent us tourists, who watched, back to our hotels anxious and worried.

For several days the old walled city rang to the jubilant voices of youth fired by a burning enthusiasm. We watched the older citizens on the sidewalks watching the unending parades. They were obviously displeased with this arrogance of youth—but the youths trampled over the feelings of everyone who frowned upon them, for were they not the Hitler youth, whose lives were dedicated to their leader?

I mention that personal experience to demonstrate that youth will follow a leader with enthusiasm and overcome every obstacle in their devotion to him. Have we a leader to offer to youth? Yes, we have Christ, "the most beautiful of the sons of men" who is "the way, the truth, and the life" of moral discipline. If youth can be made to feel that life is nothing else but a trial of one's knowledge of and devotion to Him who loved all young hearts, will they not feel an impulse to better themselves physically, mentally, and morally? And for a slogan on the banner of youth, what could inspire more than: "Serving that Person"? Here is the ideal to put before modern youth, so full of loyalty to those they love. Let us train them to cast their eyes on the Eternal Hills in their doubts and difficulties, and to see

Him coming down the slopes and moving quickly toward them, His hands outstretched to help. Every effort of youth, particularly moral discipline, is to start from, center in, and return to that ideal of "Serving that Person." "For His sake, and through His assistance, I shall keep my body healthy and strong, my mind alert and active, and my will controlled and disciplined"—will be the credo spoken by youth who accept Christ as Leader.

Religion Is Not an "Extra."—But how will modern youth bring the slogan of "Serving that Person" into daily living unless it learns about Christ? And where will it learn about Him if not during school hours? Herein lies the serious difficulty for the schools conducted by the State are founded on the belief that essential education can be completed by secular instruction alone, and that the teaching of religion is merely a kind of optional supplement. We still claim to be a Christian people. But Christianity cannot be imbibed from the air. No, Christianity on the human plane is a historic religion, which must dwindle unless the facts upon which it is founded are taught, and such teaching cannot be looked upon as an "extra," but as part of the ordinary curriculum, the natural daily bread of all Christian children. The story of Christ contained in the four Gospels is matter for graded, continued, serious study. The historical background of Matthew, Mark, Luke, and John must be taught. Christ was born and lived His earthly life in the land we know as Palestine today. To know the geography of Palestine and the strategic value of this land through which the Roman legionnaires marched eastward is to understand why Christ selected this small country as the scene of His earthly labors. Furthermore, the commentary and application of the Gospels need much thought and careful teaching.

Where can this, the absolute minimum of the Christian Faith, be taught except within the school day? The homes cannot do it, and the parents, willing though they may be, may not be competent to do it. This course on the Gospels demands sustained teaching adapted to the mentality of the children, growing with their growing mind. And it cannot be done by assembling all the children of one faith in any school for a general talk. No one would consider it a satisfactory way of teaching history were the whole school, from the babies to the seniors, assembled to hear a talk on the Battle of Hastings. Christianity as a historical

religion deserves at least as thorough a teaching as the school subject of history.

The Times, in its leader on "Religion and National Life" (Feb. 17, 1940), provoked an interested discussion, and, in pleading for a recasting of the State scheme of education to make room for religion within the daily curriculum, said:

"The highest of all knowledge must be given frankly the highest of all places in the training of young citizens. It will be of little use to fight, as we are fighting today, for the preservation of Christian principles if Christianity itself is to have no future, or at immense cost to safeguard religion against attack from without if we allow it to be starved by neglect from within."

REV. J. T. McMAHON.

Perth, West Australia.

THE CATHOLIC HIGH SCHOOL BOY AND REQUIRED SUBJECTS

The program of studies of the Catholic high school for boys in the states in the North Central Association of Colleges and Secondary Schools is conservative and traditional. Two of the three curriculums offered in the typical school are college preparatory in nature and content. The average number of units offered, as shown in Table 1, is 29.9, and almost three-fourths are in the five fields of English, social studies, science, mathematics, and foreign language. The foreign languages alone comprise almost a fourth of the entire offerings. Including the equivalent of 3.1 units in Religion, 19.1 units are usually necessary for graduation, and of these, fifteen units are required—3.1 in Religion, 4.0 in English, 2.3 in social studies, 1.8 in foreign language, 1.5 in science, and 0.4 in physical education. The elective units are largely in the academic and commercial fields although almost all schools have music organizations which pupils may join but usually without receiving academic credit. The commercial curriculum is the only distinctly vocational one offered in more than half the schools, other practical-arts programs being offered in only a few schools.

TABLE 1.—Average Number of Units Offered and Required in the Different Subject Fields in 21 Catholic High Schools for Boys.

Subject Fields	Average Number of Units Offered	Average Number of Required Units
Religion	3.1	3.1
English	4.0	4.0
History	2.3	1.6
Other social studies.....	1.4	0.7
Mathematics	3.5	1.9
Foreign languages	7.2	1.8
Science	2.8	1.5
Commercial subjects	2.9	..
Industrial arts	0.5	..
Physical education	0.5	0.4
Fine arts	1.7	..
Total	29.9	15.0

The average number of units required in the various subject fields in twenty-one Catholic high schools for boys are also

presented in Table 1. Four years of Religion are required in all schools, but as the subject is taught two or three days a week in some schools, the offering in Religion is equivalent to 3.1 units. In English 4.0 units are constants. Of the 1.6 units required in history, approximately one unit is in ancient, medieval, modern, or world history and the remainder in American history. "Other social studies" comprise civics, citizenship courses, or sociology. Practically all schools required a year of algebra and a year of geometry. Two units of Latin were required in seventeen schools, but almost all freshmen and sophomores in the twenty-one schools carried Latin. The 1.5 units in science are scattered over the usual subjects offered in that field—general science, biology, chemistry, and physics.

The curriculum requirements are especially rigid for the first two years as approximately two-thirds of the required subjects are taken in the freshman and sophomore grades, and in few schools are there any electives in the first and second years. The subjects that freshmen and sophomores usually take are two years of Religion, two units in English, two in Latin, one in algebra and one in geometry, and two from among history, citizenship, general science, and biology.

The subjects offered in these twenty-one schools are, with the exception of Religion, commonly included in the programs of high schools, whether public or private, and the purpose of this article is not to suggest that fewer or more subjects should be offered. But it is pertinent to inquire, in view of the intelligence, achievement, withdrawal, and educational and vocational plans of pupils in school, and of the educational and occupational status of former students, whether or not the subject requirements are not too rigid in the Catholic high schools for boys in the North Central Association area.

The twenty-one high schools reported in this study are representative of all Catholic high schools for boys in the North Central Association states from the points of view of size of enrollment, program of studies, tuition charge, accreditation, and teaching groups conducting the schools. From the standpoint of intelligence, withdrawal, and educational and vocational plans, the boys in these high schools are probably not unlike pupils in other Catholic high school. From the viewpoint of program of studies and required subjects, the twenty-one schools

are somewhat more conservative than other groups of Catholic high schools,¹ but the points of difference are not pronounced. The conclusions of this article may, therefore, be applied to all Catholic high schools taken as a group, with the exception of the distinctly college preparatory academies.

INTELLIGENCE AND ACHIEVEMENT OF PUPILS

The median and the first and third quartile intelligence quotients of representative groups of freshmen, sophomores, juniors, and seniors on the *Otis Self-Administering Test of Mental Ability, Higher Examinations, Form A*, are presented in Table 2. The medians and the first and third quartiles, respec-

TABLE 2.—*The Median and the First and Third Quartile Intelligence Quotients of Freshmen, Sophomores, Juniors, and Seniors in 21 Catholic High Schools for Boys.*

	Freshmen (713)*	Sophomores (645)	Juniors (590)	Seniors (624)	All (2,572)
Third quartile	113.2	113.3	113.3	113.8	113.4
Median	105.7	105.7	106.0	106.7	106.0
First quartile	98.9	98.6	97.8	100.1	99.0

* Number of boys.

tively, are so nearly equal for each group of pupils as to indicate that pupils are "selected" before they come to school and that they tend to drop out from all intellectual levels. The fact that has a bearing on the problem of this article, however, is that 25 per cent of the pupils have intelligence quotients below 99. Some investigators have concluded that pupils with intelligence quotients below 105 or 110 cannot do satisfactory work in such subjects as mathematics and foreign language. Thus, Thorndike, while allowing that interest, effort or special mathematical ability may compensate for lack of sufficient mental ability,

¹ Cf. Brother Francis de Sales, F.S.C., *The Catholic High School Curriculum*, pp. 47-49. (Doctor's dissertation.) Washington: The Catholic University Press, 1930.

John R. Rooney, *Curricular Offerings of Catholic Secondary Schools*, p. 34. Educational Research Monographs, Thomas G. Foran (ed.), Vol. VI, No. 4. Washington: The Catholic Education Press, 1931.

Sister M. Rose Kreibich, F.S.P.A., "An Evaluation of the Curricula of 140 Catholic Secondary Schools in the Middle West," pp. 315-18. Unpublished Doctor's dissertation, Graduate School, St. Louis University, 1938.

concluded that, in general, one whose intelligence quotient is below 110 on the *Stanford Revision of the Binet Scale* will be unable to understand the generalizations, symbolisms, and proofs of algebra.² He goes on to say that the pupil may pass the course, but that he will not have learned algebra.³ Jackson⁴ and Proctor⁵ have come to similar conclusions from their investigations, and Hummer⁶ and Courter⁷ arrived at substantially the same inferences in regard to geometry.

An intelligence quotient of approximately 105 is also regarded as necessary for successful work in the foreign languages. Kaulfers found that an intelligence quotient of 105 is requisite for satisfactory achievement in Spanish, and he concluded that pupils with intelligence quotients below 105 are bad risks.⁸ Jordan in a study correlating the scores on Wilken's *Prognosis Test in Modern Languages* with teachers' marks inferred that 60 per cent of the pupils with intelligence quotients below 100 on the *Terman Group Test of Mental Ability* can be expected to do failing work in modern foreign language.⁹

The failure rate in the twenty-one Catholic high schools was far from uniform, as is shown in Table 3. The range in the percentages of pupils failing in elementary algebra was from 3.0 in one school to 35.5 in another; in plane geometry, from 0.9 to 30.1; in first-year Latin, from 1.1 to 35.6; and in second-year Latin from 0 to 22.9. The average rate of failure in these four subjects in the twenty-one schools were: elementary algebra, 13.0 per cent; plane geometry, 13.1 per cent; first-year Latin, 15.5 per cent; and second-year Latin, 10.7 per cent. The pupils

² Edward L. Thorndike and others, *Psychology of Algebra*, pp. 36-37. New York: Macmillan Co., 1925.

³ *Ibid.*, pp. 36-37.

⁴ Nelson A. Jackson, "Learning in First Year Algebra." *School Science and Mathematics*, XXXI (November, 1931), 981.

⁵ William Martin Proctor, *The Use of Psychological Tests in the Educational and Vocational Guidance of High-School Pupils*, p. 35. Bloomington, Ill.: Public School Publishing Co., 1921.

⁶ Vivian L. Hummer, "A Comparison of I. Q. and Achievement in Plane Geometry." *School Science and Mathematics*, XXXVI (May, 1936), 501.

⁷ Claude V. Courter, "A Study of Factors Which Condition Success in Plane Geometry," p. 84. Unpublished Master's thesis, Department of Education, University of Chicago, 1925.

⁸ Walter V. Kaulfers, "Effect of IQ on the Grades of One Thousand Students of Foreign Languages." *School and Society*, XXX (August 3, 1929), 164.

⁹ J. N. Jordan, "Prognosis in Foreign Language in Secondary Schools." *School Review*, XXXIII (September, 1925), 545.

TABLE 3.—Percentages of Pupils in 21 Catholic High Schools for Boys Failing in Various Subjects and the Rate of Failure in Different Schools Having the Lowest or the Highest Percentage of Failure.

Subjects	Percentage Failing	Lowest Percentage Failing	Highest Percentage Failing
Freshman Religion	2.8	0.0	9.1
Sophomore Religion	1.5	.0	7.9
Freshman English	7.3	.0	24.2
Sophomore English	6.0	.0	16.9
Elementary Algebra	13.0	3.0	35.5
Plane Geometry	13.1	0.9	30.1
Freshman Latin	15.5	1.1	35.6
Sophomore Latin	10.7	.0	22.9
General Science	4.7	.0	8.5
Biology	14.0	.0	27.6
Ancient-Medieval History	8.9	.0	20.8
Modern History	6.8	1.3	12.3

failing in Latin, algebra, and geometry were from all quarters of intelligence, but about four in five of those who failed in these subjects on the basis of teachers' marks, had intelligence quotients below 105.¹⁰ In general, the lower the intelligence quotient, the greater the amount of failure. But probably passing or failing depended more upon the school a pupil attended than on the level of his intelligence.

Whether the pupils from the lowest quarter of intelligence master these subjects (presupposing that they must cover the usual amount of subject-matter to receive a unit of credit) is doubtful, to say the least. Probably most teachers of these subjects would agree that ordinarily pupils with intelligence quotients below 100 should not be required to take foreign language, algebra, and geometry (not to mention ancient or ancient-medieval history), unless the amount of work to be covered in a year is greatly reduced. In requiring all pupils to take these subjects and to cover a year's work in nine months, school administrators are demanding that some pupils attempt to do something beyond their abilities.

WITHDRAWAL FROM SCHOOL

More than 1,000 pupils (approximately one in every eight boys attending the twenty-one schools in 1935-36) withdrew from

¹⁰ Brother William Mang, C.S.C., "The Curriculum of the Catholic High School for Boys," pp. 179-80. Unpublished Doctor's dissertation, Department of Education, University of Chicago, 1940.

school either during or at the end of the school year, and more than three-fourths were freshmen and sophomores. The data are presented in Table 4. Slightly more than one in ten of the

TABLE 4.—Numbers and Percentages of Discontinued Pupils in 21 Catholic High Schools for Boys, 1935-36, and the Numbers and Percentages Who Entered Other High Schools.

Pupils	Discontinued Pupils		Transferred to Catholic High Schools		Transferred to Public High Schools	
	Number	Percentage	Number	Percentage	Number	Percentage
Freshmen . . .	436	43.4	51	11.7	214	49.1
Sophomores . .	329	32.8	38	11.6	129	39.2
Juniors	196	19.5	13	6.6	48	24.5
Seniors	43	4.3	1	2.3	1	2.3
Total	1,004	100.0	103	10.3	392	39.0

freshmen and sophomores transferred to other Catholic high schools, but five in ten freshmen and four in ten sophomores transferred to public schools. As there are usually a variety of causes of failure, so there are many reasons underlying withdrawal from school. In the schools of this study, inability to pay tuition fees was the foremost cause for dropping out of school.¹¹ but failure in school work and lack of interest were also common reasons.¹² More than half the pupils who withdrew in 1935-36 did not fail in any subject¹³ but over a period of twenty years approximately a fourth of the discontinued pupils in six of the schools earned marks in all subjects the average of which was below the passing grade.¹⁴

No doubt some pupils would withdraw from school no matter how easy or interesting the program of studies, simply because the regularity and restraints implied by attendance are too severe a trial for them. But there can be no doubt that many pupils, and they are for the most part freshmen and sophomores, discontinue because of inability to do satisfactory work in required subjects and especially in the foreign languages and in mathematics. In withdrawing they lose the benefits of a religious education. In practice it sometimes appears that a few units

¹¹ *Ibid.*, p. 185.

¹² *Ibid.*, p. 183.

¹³ *Ibid.*, pp. 185 and 297.

¹⁴ *Ibid.*, p. 184.

in certain prescribed subjects are held to be of more importance to a pupil than his remaining in school and receiving the advantages of religious training.

EDUCATIONAL PLANS OF PUPILS

It is difficult to determine the reasons that almost all the Catholic high schools of this study required pupils to take the most difficult subjects offered since such courses are not essential to a general education. Probably the chief reasons are that certain subjects fulfill college entrance requirements, that they are traditional in the program of studies, and that they are considered to be especially valuable in furthering mental development.

Almost two-thirds of the boys in the Catholic high schools hoped or planned to enter college, as is shown in Table 5, and

TABLE 5.—*Numbers and Percentages of Pupils in 21 Catholic High Schools for Boys Reporting Expectations Regarding Attendance at College.*

<i>Educational Plans</i>	<i>Number</i>	<i>Percentage</i>
Going to college.....	4,193	56.2
Undecided about going to college.....	509	6.8
No answer about going to college.....	252	3.4
Not going to college.....	2,505	33.6
Total	7,459	100.0

the proportions did not vary greatly among freshmen, sophomores, juniors, or seniors. Approximately 10 per cent either did not answer the question regarding college entrance or were undecided. But a third of the pupils did not expect to go to college.

Youth are traditionally optimistic and they exhibit this trait in their expectations of entering college. Although six in ten planned to continue their education in a college or university, probably not more than three in ten will realize their ambition. At least, only about 41 per cent of the graduates of June, 1936 requested that transcripts of their credits be sent to college.¹⁵ When it is considered that at least 40 per cent of entering freshmen of these twenty-one schools withdrew before they are graduated, it is a generous estimate to say that probably

¹⁵ *Ibid.*, p. 180.

not more than three in ten freshmen and sophomores will reach college. It seems unnecessary and extravagant, therefore, to require almost all pupils to take certain subjects which aid them to acquire knowledge and abilities largely useful only if they enter college.

VOCATIONAL PLANS

That youth aim high is further illustrated by their vocational plans, which are presented in Table 6 together with the

TABLE 6.—Percentages of 7,459 Boys in 21 Catholic High Schools Reporting Plans to Enter Certain Types of Work and the Percentages of 1,305 Former Pupils of Six of the Schools Who Are Engaged in These Types of Work.

<i>Types of Occupations</i>	<i>Boys in School</i>	<i>Former Students</i>
Proprietors	1.9	2.8
Professional service	42.6	10.5
Managerial service	1.1	6.2
Commercial service	8.2	17.6
Clerical service	8.4	17.2
Building trades	1.5	2.5
Machine trades	5.4	6.1
Printing trades	0.9	1.3
Miscellaneous trades	1.5	10.0
Transportation and communication	5.6	5.1
Public service	2.8	.8
Common Labor	0.7	1.1
All others	3.7	2.4
No answer	9.0	2.1
No plans	2.9	...
Undecided	3.8	...
Unemployed	3.6
In college or in other schools	10.7
Total	100.0	100.0

types of work in which former pupils of six of the schools were engaged. The professions (engineering ranked first among specific vocational choices) especially appealed to boys, but only slightly more than one in five planned to enter work which comes under skilled, semi-skilled, or unskilled labor. Their plans are not markedly unrealistic in comparison with types of work in which former students were employed, except for the "white-collar" occupations and the broad classification of "miscellaneous trades." The former students, however, are not representative of all former pupils of the six schools, as only 292 are discontinued pupils while 470 are graduates who went to college and

543 are graduates who did not go to college. Since about 40 to 50 per cent of the pupils discontinue before they are graduated, the former student group should include approximately 1,000 eliminated pupils in order to make the entire group representative. If the former students were typical of all who passed through the schools, probably greater percentages would have been engaged in "manual" occupations.

That pupils do not always realize their vocational ambitions might be assumed. Bell has shown that of 5,143 employed youth, 1,973 wanted to be in the professional-technical fields, but only 388, or less than a fifth, were actually employed in positions of that type; and 1,280 were in the semi-skilled trades, but only 325 expressed themselves as having desired the kind of work they were doing.¹⁶

Likewise Clark, in carefully estimating the numbers of persons who will actually enter the various callings, shows that the number of persons needed in the professional and commercial fields and the number who will eventually enter them are considerably smaller than the total wishing to do professional or commercial work.¹⁷ At the same time he shows that the reverse is true for the occupations on the lower economic levels.¹⁸

It is not unlikely that more than 20 per cent of the pupils who go to Catholic high schools will eventually find themselves in occupations manual in nature. Instead of some subjects that they are now required to take, they could more profitably spend their time on studies which would be of more value to them later on in their work, which would be at least as important from the point of view of general education, and which would be more in accordance with their desires and interests.¹⁹

CONCLUSIONS

As the data presented in this paper refer to schools as a group, the inferences that are drawn apply to the schools as a group. But they apply to some schools more than to others. For example, slightly more than 20 per cent of the graduates of one

¹⁶ Howard M. Bell, *Youth Tell Their Story*, p. 132. Washington: American Council on Education, 1938.

¹⁷ Harold F. Clark, "Exploring Occupational Trends." *Occupations*, XIV (May, 1936), 771.

¹⁸ *Ibid.*, p. 771.

¹⁹ Mang, *op. cit.*, pp. 197 and 306.

school went to college while almost 70 per cent of those of another continued their education in institutions of higher learning. Obviously, there is more reason for the latter school to require almost all pupils to take subjects necessary for college entrance than for the former school to do so.

It is not suggested in this article that some subjects now included in the program of studies be dropped, but only that, in view of the data presented, some of the courses required are not appropriate for all pupils, especially for all in Grades IX and X. Even in the constants in the program of studies, the amount of subject matter to be covered in a year would have to be reduced if some pupils are to master it.

Arguments for not requiring certain subjects of all pupils could be adduced from the points of view that some subjects are not necessary for general education; that they are not necessarily of greater value than other subjects in providing for mental development, especially for pupils who cannot begin to cope with them; that some courses do not of themselves prepare pupils better for college than do other subjects; that the foreign languages are usually dropped after two years just when they are becoming usable tools; that the repeated experience of failure and the recognition of being unable to grasp required subject matter is injurious to pupils; and that the high school, like the elementary school, is a custodial institution, and, therefore, should encourage rather than discourage pupils to remain in school until they can no longer profit from anything the school has to offer or until they reach an age where they can secure employment.

On the bases of the data presented, it is apparent that many pupils do not have sufficient mental ability to master or even to secure passing marks in some subjects, and a considerable group fail in the more difficult courses, such as mathematics and foreign language. One in eight pupils withdrew from school during the year and three-fourths of the discontinued were freshmen and sophomores, some of whom dropped out because they did not experience much success in their school work. The formal mathematics, the foreign language, and the ancient history that first and second-year pupils carried were probably of little immediate or even ultimate value to those who were eliminated from school. A third of the pupils do not intend to enter college,

and most of the boys in school will be employed, like former students, in types of work for which college preparation is not necessary. Some of the subjects required for college entrance aid them in acquiring abilities for which they probably will have little use. They could with advantage spend their time in studying subjects which will be of some immediate value to them when they leave school and which will also further mental development. Reading the comics would not bring about a disciplined mind any more than tearing the strips would develop bulging biceps. But, on the other hand, being confronted with the abstractions of algebra and geometry when a pupil is not adept at working with particular numbers, and struggling with foreign languages when he does not know a noun from a verb do not necessarily bring about greater mental development than working out an exacting assignment or problem in general science, English, general mathematics, or citizenship.

Some subjects which are deemed necessary for general education—the kind of education which everyone needs to live intelligently in his community—are appropriately required of all pupils; those courses which are valuable to certain groups or individuals may be required of those groups or individuals, but taking into consideration all pupils, such courses are properly electives.

BROTHER WILLIAM MANG, C.S.C., Ph.D.

Notre Dame, Ind.

"AT LIBERTY" OR W.P.A., HERE WE COME

It was graduation day at high school. On the stage, fifty-three young people rose in a body as the Dean of Girls pressed the cricket spring. The speeches were over and now the presentation of the diplomas to the young people was to close their high school days.

From my seat well forward in the auditorium I could see the expression on every face as each young person received his diploma. Some were starry-eyed, excited; some flint-like, bitter. For better or worse, youth was on the march. Marching where? It would be hard for anyone to say, but here are a few facts about those young people that may suggest the paths they can take.

The high school was in an outlying, somewhat isolated district of a city of 350,000 persons. The district was approximately 2 miles wide and 4 miles long with a population between ten and eleven thousand persons. The property value of the average home was estimated between two and three thousand dollars. There were in the district fourteen churches, a Young Women's Christian Association, a movie house, an Odd Fellows Hall that was used for community dances, three elementary schools and one high school.

There is less than the usual proportion of the population on relief. This is due in part to a sturdy type of self-respect and community cooperation and to the presence of a number of stable industries employing nearly the entire population of the district in prosperous times. There is a woolen mill, a flour mill, a basket factory, a brush factory, several lumber companies, and a flourishing shipping industry in spite of strikes and recurrent floods.

The high school building is a fine brick structure erected about fifteen years ago. It has twenty-four classrooms and two portable buildings in the rear, an auditorium, a library, a gymnasium, a cafeteria and four rooms for special subjects. It is located in a residential section and has a campus of 15 acres, most of which is used for athletics for the boys.

Within I found twenty-eight full-time teachers, a principal, a dean of girls, and a part-time home economics teacher. There

were 700 young people in the student body, thirty-two of whom receive N. Y. A. aid. The student body represents something over 75 per cent of the young people of the district. A few young people are already working mostly in homes. A few who are favored also have the carfare to go to one or other of the vocational high schools located elsewhere in the city, or to the nearby high school of a higher social rating than that of their district.

The January graduating class was composed of twenty-seven girls and twenty-six boys ranging in age from sixteen years to twenty years with an average age of seventeen years and nine months. Their intelligence quotient ranged from seventy-eight to one hundred and twenty-six, with the medium for the girls of one hundred and ten, and for the boys of one hundred and one. For the group the academic average was in line with the average for the nation. The graduating class was given a number of vocational tests with the following results.

On the Pressey Senior Classification Test they averaged slightly above the norms for their age groups. On the O'Connor Vocabulary Test they were two years below the norms for their age groups. On the stenographic tests (Thurstone's and Benges's) they scored about average. On the Minnesota Vocational Test for Clerical Workers their scores were very low, but on the Minnesota Spatial Relations Test their scores were superior. On the dexterity tests their scores were average; on the Minnesota Manual Dexterity Test their scores were below average; on the O'Connor Finger and Tweezer Dexterity Tests their scores were below average; on the Minnesota Mechanical Assembly Test their scores were superior.

In brief, the class might be said to be fairly typical of the youth of United States. Even their health charts were about as one would find them in any city. There were a few cases of neglect, malnutrition and nervous disorders but not more than are to be found in any average group of young people.

The first day I went to the high school there was a hum of excited, laughing youngsters flitting to and fro as though there was not half time enough to do all the things that must be done before they left the haven of the school. Then the last days of the term came and the young people collected in excited groups. The burning question at each encounter was, "What are you going to do? Can you go to college? Can you go to

business school? Where are you going to find work? Does your Dad know of a job? What's a guy to do? I gotta find work or,—Say, are they taking anyone on down at the yards?"

I sensed a difference in their response to me, a stranger. They had gotten a lot of fun out of telling me things about themselves a few weeks ago. Now they asked the questions. Did I know anything about this terrifying world of work? The teachers didn't, that was a cinch. What was a fella to do? I looked in vain for the laughing, confident young person who was sure of the future, for the leader, trained and ready, if not for life itself, at least for more unworried years of preparation.

I had come to the crux of the educational problem. Had expensive modern education prepared our young people for the next step they must take? Had it adjusted their dreams and hopes to the realities of their abilities, interests and financial resources and set their feet in a path of life in which they could go forward confidently, joyously? Had it prepared them for constructive citizenship?

But here is the answer in figures. Of the twenty-six boys, eight had taken a high school course of study that was clearly in line with the next step they had planned to take. Four others had taken courses that might be of help to them in their future plans, but in fourteen cases it is evident that the high school courses will bear no immediate relation to their present problem, or, so far as could be seen, to any vital problem they are likely to meet. In short, in eighteen out of the twenty-six cases of boys one might well raise the question as to whether the elaborate present-day high school curricula were of any real or lasting value.

Fourteen of the boys wanted to go to college, but only four said they had any financial resources to cover expenses. Four others were applying for scholarships and expected to work for room and board, and seven others talked about working for all or part of their college expenses if they got a job in the meantime. Here are a few examples.

Merrill reported that his father was a foreman. He wishes he could go to college, but he can't. He will find some sort of industrial work. It doesn't matter much what. His parents can give him no financial assistance except board and room for a little while until he gets a job.

His academic average is below passing, his I.Q. 103. He took the regular college preparatory course including Latin. He failed in third-term science but continued with unsatisfactory grades for six terms. He took six units in commercial subjects; failed first-term typing but kept on. His general information score was above average, his dexterity scores slightly below average, and his ability in spatial relations was slightly above average. He was apathetic about a vocational objective. What was the use anyhow? Caring to be something didn't get you anywhere. Yes, he had wanted to be a scientist once. He still believed he could do it, but the teachers didn't. They were all against him because he had gotten in trouble in his freshman year. They kept marking him down, but they didn't know about him, really. He'd met a guy down at the sheet metal shop that really knew some things about some acids and the way they acted on metals. Maybe it wouldn't be so bad working down there, but his mother didn't like it. He came home so dirty. Gee, he wished he'd forgotten his Latin before he began to learn it, and his lips curled in a sour, contemptuous smile.

Thomas reported that his father and mother were printers. Their print shop was in the basement of their home, and he assisted with the work about ten hours a week. He expects to go to college. He will receive some financial help from his parents but expects to work as much as possible. His academic average is just passing; his I.Q. is 101. He took the regular academic course, failing second-term English and getting unsatisfactory grades consistently thereafter. He took seven units in commercial subjects and seven in industrial arts where he did a little better. His general information score was superior and his dexterity scores, mechanical assembly scores, and ability in spatial relations were all very superior. All we could learn about Thomas indicated that he would make a very talented master printer, but a very disillusioned college student.

So much for the boys who had hoped to go to college. There were twelve boys who entertained no such hope but said they must find work immediately. What of them? Were they prepared to meet life as they would find it? Here is one case typical of them all.

Bill is the son of a painter. He wants to secure manual or industrial work immediately. He is interested in applied art,

advertising lay-outs and industrial design, but he has had no training except in one course in art which he didn't like because the teacher insisted on them "doing sissy drawings." He thought school was "plain dumb" except the industrial arts courses where the teacher let him work out his own designs. He had taken the regular academic course with consistently unsatisfactory grades. His I.Q. is 102. He failed fifth-term mathematics and dropped it. He failed sixth-term English but was made to continue in spite of unsatisfactory grades. His other units were in industrial arts, commercial arithmetic, which he failed, and penmanship. His general information score, however, was slightly above average, but his vocabulary score was three years retarded. His dexterity scores were very superior as were his scores on the mechanical assembly test and the spatial relations tests.

He was glad to "quit school" and hoped he would find a job right away. He guessed his father could get him into the Painters' Union as an apprentice, but he didn't want to be a house painter. But, then, he guessed he never could do what he wanted to, so he might as well settle down to it. That was what his father said. Maybe that was all he could hope for, but it seemed pretty hard just to do stupid things over and over.

In the case of the twenty-seven girls of the class, the situation is even more confusing. In six cases they seem to have been able to plan a course of study in line with their abilities and vocational objective. In seven other cases their education may tend to contribute to their life objectives, but in fourteen cases there is a serious question as to whether the girls will ever use the learning acquired so painstakingly during their years of high school attendance. In other words, in twenty-one of the twenty-seven cases there is little or no relation between the high school courses that the girls took and their vocational necessity, abilities or interests.

Of the eleven girls who want to go to college, six have ability to carry college work, but only three have any visible financial resources. Seven hope for scholarships but must also work. The other four girls must work at least part time. Here is a typical case.

May is the daughter of a draughtsman. She wants to go to college but must get a scholarship and obtain work for current expenses. She hopes to receive N. Y. A. aid and can expect ten

dollars a month from her parents if they both stay well, which she seemed very dubious about. Her academic average is very superior. Her I. Q. is 106. She took the regular college preparatory course with French. Her other units were in commercial subjects, music and dramatics. She wants to do secretarial work. Her general information score was superior, but her vocabulary was three years retarded. Her dexterities were superior and her health good.

May was typical of many of the group. She wanted to go to college, had worked hard to keep up her academic average and was willing to work still harder if it would lead her to the fanciful fairyland which was her mental picture of college. When asked, she was not at all sure how she could use a college education, or even what specific education she would enroll for, but she knew beyond a shadow of a doubt that happiness for her lay that way. That it was not necessary to her vocational objective, would be expensive and disillusioning were of no significance before the glamorous picture she had been given of college life. Will the sacrifice that she and her parents make be justified? Will she use the knowledge when she comes back to her stenographic job? Will she be content to come back to the tiny home of her parents with its kerosene lamps and old wood stove? I wondered.

Ten girls said that they wished to go to a business college, but none of the boys mentioned it. Every girl in the class had taken some commercial courses; the average number of units was eight units for each girl. Twenty-three boys took an average of four units each in commercial subjects. This ratio of commercial subjects taken by girls and boys is unfortunate in view of the fact that the commercial field is overcrowded for women but offers excellent opportunities for young men. Sixteen of the seventeen girls who said they must work immediately also said that they wanted to go into this field. The lack of effective educational planning to meet existing occupational needs is often apparent in our educational institutions and leads to many of the confusing problems of youth.

In this case the crowding of the girls into the commercial field is largely due to the fact that it is often the only vocational field covered by the curricula. Here is a case in point.

Bernice says that her father works in a railroad repair shop.

She wants to go to a business school but can expect very little financial assistance from her parents. Her academic average is very superior. Her I.Q. is 104. She took the regular college preparatory course with Latin although she never expected to go to college. Her other units were in dramatics, commercial subjects, journalism and public speaking. Her general information score was superior and her vocabulary was ten years in advance of her age.

Bernice says she likes to study but she wants to work where she can be "in contact with people constantly." She took Latin only because the teacher told her to, but she didn't like studying dead things. She wanted to study about people and wished she could prepare herself for some sort of social service or club work. Perhaps she will use some of her high school education, but she talked of it as one talks of a cast off garment.

Helen reported that her father was in the "Insecticide" business. Her parents were able to send her to a business school, but she isn't at all sure she ever wants to set her foot inside a school again. She would rather work and thinks she will apply at the telephone company for an operator's job. Her academic average was just passing. Her I.Q. is 98. She took the regular college preparatory course with Latin in which she got three terms of unsatisfactory grades. Her other units were in commercial subjects, home economics and public speaking. Her general information score was below average; her vocabulary was five years retarded. Her dexterity scores were below average. Her health record showed a history of infected tonsils, acne, and excessive nervousness.

Helen was definitely soured on schools. She felt that somehow she had been cheated, but she didn't quite know how to put it into words. Talking to her I could see that the long struggle to get her lessons had done many unfortunate things to her nerves. Her failures had warped her sensitive desire for praise. She was prematurely distrustful. Only after many tries could I bring out her natural charm and out-going nature. She was taking no chances of being hurt again. What good would her Latin do her? It is linked now in her mind with hurt and hate. How much those years in school could have given her to help her to bring to fruition her small talents?

Seven girls had no aspirations for either college or business

school. Each of their stories is a commentary on our public school system, but I will choose one by way of illustration.

Susan's mother is a factory worker. Her father "ain't around." She says she must get work immediately. She would like to do clerical work. Her academic average was passing. She took the regular college preparatory course with French. Her other units were in commercial subjects. She failed second-term typing, history and home economics. Her general information score was superior, but her vocabulary was four years retarded. Her stenographic score was 45 per cent, but her dexterity score was superior.

Susan had been looking for a job. She asked me quite seriously if I didn't think education was "the bunk." "Where'll it get you? What good'll it do you? I'm goin' to ferget I ever was in school. What's the good of Shakespeare if you haven't food and have to go on relief?"

I hadn't the answer, but I did try to get her a job where Shakespeare wouldn't be mentioned.

In these days of great financial stress we face three educational problems that are acute. First, we face the overwhelming expense of unneeded education, courses that have been repeated over and over without any real learning taking place, failures in courses that could have been prevented, and the consequent overbalancing of costs in favor of the mediocre and unfit students, or unfit courses for the students we have. Second, we face the growing problems of youths' personality maladjustments. Frustrations born of clutching at nothingness where hopes have reached the stars are responsible for much of the criminality and tragedy of youth today. The more we know about our youth the more we realize the length and breadth of the problem we are creating by our unbridled educational philosophy, our undisciplined dreams of Utopia. It may be argued that we are rich; that we have unlimited resources. We can afford a little unneeded education to lift the cultural level of the masses, that the good in our philosophy outweighs the losses. We still have the intelligent students, the leaders, learning, struggling, dreaming of greater achievements. But have we?

Third, in our present financial situation, in our crowded class rooms with our heavy teaching loads that allow for no time to study the individual and his needs, with our inelastic curricula

and with our teaching geared to the speed and ability of the mediocre, how can we hope to train leaders? Such potential leaders as we have in our schools are bogged down inevitably and relentlessly by the working out of the very philosophy that turned their hopes toward high achievement.

Fifty-three young people standing at attention, waiting to be handed their diplomas and bade God-speed and success. Fifty-three adventurers starting out on the uncharted sea of occupational life. Try as I would, I could only count fourteen that had any manner of chart or compass. The rest had to go it blindly. And we wonder at our juvenile delinquency!

Two months after graduation I found that four of the boys had gotten jobs—not what they wanted—but still, jobs with pay. The other forty-nine were haunting the employment agencies and the nearby poolrooms. They were "AT LIBERTY"—a potential force, restless, unguided, insurgent. W. P. A.—Here we come!

EUGENIE A. LEONARD.

The Catholic University of America,
Washington, D. C.

THE FEDERAL RADIO EDUCATION COMMITTEE— WHAT IT IS, WHAT IT DOES

Considering the many and diverse influences and interests in the field of radio as an aid to learning, there is little wonder that conflicts and seemingly irreconcilable points of view have arisen in dealing with the complex problems. There are groups of educators completely satisfied with radio as it is. There are groups who believe the total structure unsound. There are those who think there should be more "special interest" stations in the standard broadcast band and others who have thought that a definite proportion of time on commercial radio stations should by law be devoted to educational programs.

In an effort to resolve some of these differences, the Federal Communications Commission, in 1935, created the Federal Radio Education Committee, a committee composed of some 40 men and women representing education, religion, the radio industry, the press, labor, civic organizations and other related groups. John W. Studebaker, the U. S. Commissioner of Education, was appointed chairman. The "charter" as laid down by the Commission was:

1. To eliminate controversy and misunderstanding between groups of educators and between the industry and educators.
2. To promote actual cooperative arrangements between educators and broadcasters on national, regional and local bases.

Since there seemed to be almost no factual data on which to base any recommendations at the outset, a comprehensive research program was undertaken by the committee with the aid of funds contributed by the broadcasting industry and educational foundations. Many of the results of this program have yet to be reported; many of the studies are not yet completed. But it is clear that the committee is accumulating a vast amount of data that will be invaluable as a basis for future direction and activities.

Research.—The continuing studies of the Federal Radio Education Committee may be grouped into three classifications: those under the direction of Dr. Leonard Power, in the U. S. Office of Education; those under the direction of Dr. Paul F. Lazarsfeld, which during the first two years were carried on from Princeton University, but which have since been transferred to

the Office of Radio Research at Columbia University; and the studies of the Evaluation of School Broadcasts, directed by Dr. I. Keith Tyler, at the Ohio State University.

Office of Education Studies.—The studies in the U. S. Office of Education, under Dr. Power's direction, have covered a variety of problems. The first was aimed directly toward bringing about better relationship between groups of educators and the radio industry, by examining all available evidences of successful co-operation and coordinating efforts throughout the country. As a result of this survey, the four following named reports have been published:

"Local Station Policies," a report of the development of local radio station policies and their application to public service broadcasting; "Forums on the Air," reporting the results of a careful survey of 63 existing radio forum and discussion programs; "College Radio Workshops," a report intended to show how college radio workshops improve public service broadcasting, and including the case studies of four selected workshops; "American Cooperative Broadcasting," a brief report summarizing Dr. Power's survey of successful local, state and regional cooperative efforts between broadcasters and educational, religious, civic and other non-profit groups that broadcast.

The second project was designed to answer certain fundamental questions regarding the school use that is being made of radio, and of the training of teachers in the preparation and utilization of radio programs. Some idea of the need of such a study is shown by the reports from a rapidly increasing number of institutions reporting the introduction of radio courses into their curricula. In the period December, 1939, to December, 1940, for example, the number of colleges reporting courses in radio increased from 357 to 475.

A new syllabus—"Radio in Education"—for a college course on radio for teachers, supervisors and school administrators has just been published by the FREC as a result of this study.

Recordings.—Another new significant aid in teaching has been the educational recording, which appears to have taken its place beside the textbook. While musical selections have long been available for classroom use, on the familiar phonograph, it is only within the last two or three years that an abundance of recorded material in other fields has been produced. A rapidly

expanding recording industry, sensing the possibilities of the school market, has made literally hundreds of educational recordings. In an effort to assist teachers in the utilization of recorded radio programs, the Federal Radio Education Committee, in cooperation with the Committee on Scientific Aids to Learning (New York City), produced a series of recordings, demonstrating the classroom use of radio broadcasts, and including pre-broadcast and post-broadcast discussions by teachers and their pupils. Manuals also were prepared to accompany the recordings.

School Receivers.—Another cooperative undertaking between the FREC and the Committee on Scientific Aids to Learning is the determination of specifications for school broadcast receivers. Under the guidance of Dr. Power, engineers have prepared specifications for a school receiver, a model of which is now in process of being built. When it is completed, manufacturers will be asked to submit their receivers to be checked against the specifications of the model set, and after exhaustive classroom experiments have been made, a publication setting forth the findings and containing standard recommendations will be available for those who may be in need of such assistance.

The Script Exchange.—While all of this work of a research nature has been going on, the FREC has not overlooked the "cries for help" that have come from everywhere—from the teacher, from the student, yes, and even from the radio station program director. Since October 1, 1936, the Educational Radio Script Exchange has been helping to promote the more effective use of radio by local educational and civic organizations by supplying a wealth of materials, much of it free, and none of it at anything but very low cost. During the four years of its existence, the Script Exchange has distributed over a quarter of a million scripts. These are available on loan basis and may be selected from a Script Exchange Catalog in which some 700 scripts are listed. In addition to scripts, on a variety of subjects, supplementary aids, such as a "Radio Manual," a "Handbook of Sound Effects," and a "Radio Glossary," are available on request.

Recordings also are sold through the Script Exchange. Two years ago recordings were made of the Office of Education's radio series, "Americans All—Immigrants All," a program which tells the general story of immigration to America, the development of

our immigration policy, the part played by the immigrant in our economic progress and the contributions made by the immigrant to such fields as science and industry, arts and crafts and social progress and Government. Listener aids, bibliographies and topics for discussion accompany each chapter, together with a special manual of instructions for teachers. So successful a venture has this proved to be, that other programs soon are to be recorded and to be made available through the Script Exchange.

The National Defense Commission recently asked the FREC to serve as a clearing house for transcriptions of some of its programs that should be especially useful in school defense activities, assembly programs and the like. The first one, a recording of a 30-minute program designed to tell the story of how modern bombers are being constructed by presenting "on the spot" descriptions of men at work in four important manufacturing companies, is available now on loan through the Script Exchange. A second program describing the building of an army tank will soon be available.

Other FREC Studies.—Not much in the way of tangible evidence is yet available from the two projects at The Ohio State University and the Office of Radio Research, but during the current year it is hoped that several reports can be published.

The Evaluation of School Broadcasts, at Ohio State University, is a five-year program of research aimed primarily to gather evidence regarding the effectiveness of radio broadcasts which are planned for use in school, to achieve a variety of educational objectives which broadcasters and teachers alike feel are important. In the third year of this program, a special study was begun of the impact of radio upon a typical American community. Data on the effects of radio listening upon young people, both in in-school and out-of-school situations, are being painstakingly gathered and "microscopically" examined to discover all of the implications.

The studies under Dr. Lazarsfeld's direction, begun originally at Princeton and now being continued at Columbia University, were mostly concerned with the listening habits of the general radio audience. One study concerned with an analysis of the audience of Station WOI, a college-owned station at Iowa State College, was reported in a publication called "Listeners Appraise a College Station." It is expected that at least three more reports

will be published by the FREC during the current year as a result of the findings of the staff of the Office of Radio Research.

A Study of Listening Groups was made more than a year ago in cooperation with the National Advisory Council on Radio in Education. The study was set up in two parts, the first part dealing with the relative merit of listening in a group as compared with listening alone, and the second with the organization, the motivation and the objectives of listening groups both in the United States and in Europe.

Dr. Frank Ernest Hill, of the American Association for Adult Education, and author of "Listen and Learn," conducted the survey in the United States, and Mr. W. E. Williams, of the British Institute of Adult Education in London, collected similar data on listening groups abroad. Dr. Hill's report has been summarized in an FREC booklet entitled "The Groups Tune In." Fortunately, Mr. Williams' findings were completed just prior to the outbreak of the war in Europe, and his report, together with Dr. Hill's detailed findings, soon will be published in book form.

The Service Bulletin.—A monthly publication known as the "FREC Service Bulletin" appears to have been a helpful means of disseminating not only information concerning the work of the committee, but of serving as a medium for the exchange of ideas and experiences of other groups. Copies are available on request.

There can be little doubt that the total activities undertaken during the past five years by the FREC have brought about better understanding in the field of radio as an educative medium. Whether or not there has been adequate accomplishment is difficult to say. The development of frequency modulation, of facsimile transmission and of television all are on the horizon as educational aids and as additional challenges for study. It would appear that exploratory experimentation by educators, as well as by broadcasters, is "here to stay."

GERTRUDE G. BRODERICK, *Secretary.*

SHAKESPEARE AND ST. THOMAS MORE

As far back as 1871, Richard Simpson, a Roman Catholic and a Shakespearean scholar, suggested that some of the additions in Anthony Munday's manuscript play, *Sir Thomas More*, now preserved in the British Museum, were made by Shakespeare himself. This play of seventeen scenes deals with the rise and the fall of More. Although Anthony Munday penned the bulk of the play, five other playwrights contributed scenes in their own handwriting. This need not surprise us when we recall that collaboration was an accepted custom in the theatrical world of the Elizabethan age. Today, Simpson's theory is regarded as probable by a number of eminent scholars. Sir Edward Maunde Thompson, A. W. Pollard, Percy Simpson, J. Dover Wilson, and R. W. Chambers now agree, on the basis of penmanship, spelling, punctuation, diction and thought, that the three pages which contain the scene describing the pacification by More of the anti-alien riot of 1517 are in the handwriting of Shakespeare. These three pages (147 lines in all) were evidently substituted for a passage cancelled by Edmund Tilney, the official licenser of plays. They were probably written between 1593 and 1595.

The scene which is attributed to Shakespeare represents More as taking a leading part in quelling the riotous demonstrations against the Lombard and French aliens in London. The mob psychology of this scene is the same as that of the mobs in *2 Henry VI*, *Julius Caesar* and *Coriolanus*. In his speech to the mob, More argues for order and he preaches obedience to the authority of the State. There is a striking resemblance between this speech and the passages on order and authority in *Troilus and Cressida* and *Coriolanus*. The important point about the scene in Munday's play is the attitude of Shakespeare to St. Thomas More. The Catholic martyr is presented in a most sympathetic light, "full of reasonableness and persuasive wisdom," as the mediator between the London populace and the king, as the mouthpiece of the dramatist's own views on the necessity of obedience to civil authority if the state is to function and to survive.

Between 1593 and 1595, when Shakespeare contributed the three pages to Munday's play, he had established another point

of contact with More. The probable date of his *Richard III* is 1593 or 1594, and the main source of this play is More's *History of Richard the Third*, as incorporated by Holinshed in his *Chronicles of England, Scotland and Ireland*. Shakespeare evidently used the second edition of this work, published in 1587, for he copies a mistake which occurs only in that edition. More's life of Richard III, as it has come down to us, is fragmentary, covering the period between the death of Edward IV and the coronation of Richard. It exists in two versions, English and Latin. It was probably written in 1513, when More was Under Sheriff, but it was not published during his lifetime. After its first and anonymous publication in 1543, the English version was reprinted in the two editions of Hall's *Chronicle* (1548 and 1550), and attributed to More. In 1557, William Rastell issued a complete edition of his uncle's English writings, in which he included the correct text of the *History of Richard the Third*. Rastell's text was reprinted in Holinshed's first and second editions (1577 and 1587), with marginal notes crediting More with the narrative. It was not until 1596, when John Harrington mentioned More's uncle, Cardinal Morton, as the author of the fragmentary life of Richard III that the problem of authorship was raised. In modern times scholars have disputed More's authorship. However, today we may regard the problem as settled for all time. Professor R. W. Chambers has marshalled chronology, literary history, bibliography, language and style to decide the issue in favor of More.

Of course, there can be no question that More obtained much of his material for his life of Richard from his uncle, Cardinal Morton, the enemy of Richard and chancellor of Henry VII, who appears in Shakespeare's play as the Bishop of Ely. When the battle of Bosworth Field was fought in 1485, More was in his fifth year. A few years later he became a member of the household of Cardinal Morton, who often said of his nephew: "This child here waiting at the table, whosoever shall live to see it, will prove a marvellous man." As the protégé of Cardinal Morton, More had ready access to first-hand information concerning Richard and his reign. His account of Richard's machinations to obtain the crown is a narrative of sustained dramatic power. In the opinion of modern historians, it marks the beginning of the art of history in English. Shakespeare drew from

More the outlines of his plot, which explains why *Richard III* possesses an organic unity of structure not to be found in his other chronicle plays. Loose and straggling in form, little more than "blocks of history," his other chronicle plays were fashioned from material supplied by the rough-and-ready writers of the age. In *Richard III*, Shakespeare, after the manner of More, binds the successive scenes together by a logical development of his story and by focusing the interest on a central character who dominates every movement of the plot.

There are particular features of Shakespeare's indebtedness to More which call for comment. His conception of Richard's character is steeped in the influence of More. In contrast to his other chronicle plays, *Richard III* is most effective on the stage, as was noted by William Hazlitt when he wrote: "*Richard III* may be considered as properly a stage-play: it belongs to the theater rather than to the closet." The tragedy has held the boards for over three hundred years, and the role of Richard has been associated with the leading names in the annals of the English-speaking stage—Richard Burbage, David Garrick, John Philip Kemble, Edward Kean, Charles Macready, Henry Irving, Edwin Booth, Richard Mansfield, Robert Mantell, John Barrymore and Walter Hampden. The popularity of the play with actors is due to the conception of the protagonist as a Machiavellian villain who relies upon histrionics to achieve his evil ends.

The keynote to Shakespeare's Richard is his ability to dissemble, to act the hypocrite, to play a part with all the gusto and elaborate byplay of an actor on the stage. After the opening soliloquy in which he descants on his physical deformity and clearly labels himself as "subtle, false and treacherous," he proceeds by a series of intrigues, involving his brother Clarence, the Queen and her kindred, Hastings, the young Princes and Buckingham, to plant himself on the throne. His success in these intrigues he attributes to his skill as an impersonator, who has nothing to recommend him except "the plain devil and dissembling looks." When he conducts the young Princes to the Tower, he tells the audience in an aside that he is "like the formal vice, Iniquity"; in other words, that he can act like the buffoon in the old morality plays. That he habitually regards

himself as a professional actor in a play is evident from his lines to Buckingham:

"Come, cousin, canst thou quake, and change thy colour,
Murder thy breath in middle of a word,
And then begin again, and stop again,
As if thou wert distraught and mad with terror?"

Buckingham's reply is a perfect gloss on Richard's speech:

"Tut, I can counterfeit the deep tragedian;
Speak, and look back, and pry on every side,
Tremble and start at wagging of a straw,
Intending deep suspicion: ghastly looks
Are at my service, like enforced smiles;
And both are ready in their offices,
At any time, to grace my stratagems."

All through the play Richard literally revels in the sort of thing described in the above speeches.

Of course, in his delineation of Richard, Shakespeare was influenced by the Machiavellian villains of the Elizabethan stage, especially by those of Marlowe and Kyd. But, as Sir Edmund Chambers points out, Richard's histrionic skill is "Shakespeare's variation upon the stock Machiavellian theme." Sir Edmund suggests that Shakespeare, a young actor at the beginning of his career and hence fascinated with his art, was intensely interested in Richard as an actor, which would explain why he turned the play "into a professional notebook full of the nicest and most penetrating observation."

It would seem, however, that "Shakespeare's variation upon the stock Machiavellian theme" owes as much to More as it does to the dramatist's preoccupation with the art of acting at the opening of his career. At the very outset of his *History of Richard the Third*, More poises the Richard of Shakespeare's tragedy before us when he describes him as "little of stature, ill-featured of limbs, crook-backed, his left shoulder much higher than his right . . . malicious, wrathful, envious . . . close and secret, a deep dissimulator, lowly of countenance arrogant of heart, outwardly compinable where he inwardly hated, not letting to kiss whom he thought to kill." In these words More stresses Richard's ability to dissemble. In another passage he draws a lively analogy between Richard's machinations and plays on the stage. When he comments on Richard's scheme to

make himself king, and how the citizens of London saw through it, he writes as follows: "And in a stage play all the people know right well that he that playeth the Sultan is percase a souter [a shoemaker]. Yet if one should can [know] so little good, to show out of season what acquaintance he hath with him, and call him by his own name while he standeth in his majesty, one of his tormentors [bodyguard] might hap to break his head, and worthy, for marring of the play. And so they said that these matters be King's games, as it were stage plays, and for the more part played upon scaffolds." In these words More clearly compares Richard's intrigues to stage plays, and Richard himself to the leading actor. The London citizens did not dare interfere, because Richard's plays were "for the more part played upon scaffolds." Nothing is more characteristic of St. Thomas More than his pun on the word "scaffold," which in the sixteenth century signified either a gallows or the big, bare platform-stage of the time. More's characterization of Richard as a histrionic par excellence is one of the most striking passages in his narrative; and it was this passage that gave Shakespeare his cue for endowing Richard with all the talent of a professional actor, and thus differentiating him from the other Machiavellian villains of the Elizabethan stage.

Richard's pithy cynical wit is second only to his love of histrionics. In the presence of his dupes he diverts himself by indulging in shafts of ironical self-depreciation, as witness "I am too childish-foolish for this world," and "I thank my God for my humility." Richard, a devil masking as a saint, views himself in a sardonic light; but that view of Richard was first taken by More, who, as Richard Simpson pointed out many years ago, resembles Shakespeare in his mastery of humor and sarcasm. In his life of Richard, More paints an ironical portrait when he describes Richard "as a goodly continent Prince, clean and faultless of himself, sent out of heaven unto this vicious world for the amendment of men's manners." And in another passage, in which he relates how Doctor Shaw, a cleric, was employed to preach to the people of London as part of the conspiracy to make Richard king, he says: "They determined that he should first break the matter in a sermon at Paul's Cross, in which he should by the authority of his preaching incline the people to the Protector's ghostly purpose." There is a world of irony in the word "ghostly."

More's ironical comments were not lost on Shakespeare; he found a dramatic use for them by placing them in the mouth of Richard himself.

More also suggested another type of dramatic irony for one of the scenes of *Richard III*. Professor R. W. Chambers points out two passages in the *History*, in which More underlines the unsuspecting security of Hastings just before Richard sends him to the block. Commenting on the blindness of Hastings to the omens of his approaching downfall, More writes: "But I shall rather let anything pass me than the vain surety of man's mind so near his death." And again he exclaims: "Oh, good God, the blindness of our mortal nature: when he most feared, he was in good surety; when he reckoned himself surest, he lost his life, and that within two hours after." A situation of this kind is steeped in irony, and when it is presented on the stage it permits the dramatist to show a character, who is ignorant of the sequel of a particular action, speaking lines which clash with the knowledge of this sequel as possessed by the audience.

The scene in Shakespeare's play, in which Hastings, unconscious of his impending doom, gloats over the execution of his enemies, has been styled by Hazlitt as one of the dramatist's finest strokes. To Catesby, the tool of Richard's treachery, who remarks that it is a dreadful thing for men to die when they "are unprepared and look not for it," Hastings replies:

"O monstrous, monstrous! and so falls it out
With Rivers, Vaughn, Grey; and so 'twill do
With some men else, who think themselves safe
As thou and I."

Of course, the audience knows that Hastings is anything but "safe," for in a previous scene Richard had announced that he intended "to chop off his head." Here we have a classic example of Sophoclean irony, and it is straight out of More's *History*.

Richard III is the first play by Shakespeare to deal with the profounder issues of life and to carry a moral lesson. It is an attack on unscrupulous governmental power as personified in its protagonist, and here again Shakespeare follows in the steps of More, who, in the opinion of Professor R. W. Chambers, wrote his *History* as a warning against "the non-moral statecraft of the early sixteenth century." It is perhaps because he recognized the danger of blazoning his opinions that he neither finished his

History nor did he publish it. However, he had the courage of his convictions, and he died rather than submit to the totalitarian demands of Henry VIII. More's picture of a fifteenth-century dictator, who, with his histrionic displays, his blood purges and his sham plebiscites, does not differ radically from our twentieth-century dictators, was intended to inspire terror, and to suggest that against such tyranny men are helpless until Divine Providence comes to their aid. And such is the lesson of Shakespeare's tragedy. Both More and Shakespeare were inspired by that lofty patriotism which finds expression in a love of country, of peace, and of the rights of men; and hence, both, in their delineation of a ruthless dictator, have a special significance for the present time.

Thanks to the researches of R. W. Chambers and other scholars, we can now be certain that between 1593 and 1595 Shakespeare became acquainted with the life and the writings of St. Thomas More. That he esteemed the man is evident from the sympathetic portrait which he contributed to Anthony Munday's play. That he was influenced by the artist is borne out by *Richard III*, which in plot, in conception of the protagonist, and in individual dramatic effects stems directly from the *History of Richard the Third*. Only once again as a dramatist did Shakespeare pay a tribute to More. *Henry VIII*, which he wrote in collaboration with Fletcher was the last play to come from his prolific pen. In that play More's name is framed with gold. When Cromwell announces to Wolsey that More has been appointed lord chancellor in his place, the Cardinal replies:

"That's somewhat sudden:
But he's a learned man. May he continue
Long in his highness' favour, and do justice
For truth's sake and his conscience; that his bones,
When he has run his course and sleeps in blessings,
May have a tomb of orphans' tears wept on 'em!"

It would seem, therefore, that Shakespeare to the very end of his career retained an affectionate regard for the martyred More.

I. J. SEMPER.

Loras College,
Dubuque, Iowa.

EDUCATIONAL NOTES

NATIONAL DEFENSE PROGRAM MUST INCLUDE PRESERVATION OF HOME

The United States, girding itself for defense, must preserve and strengthen the American home at all costs, the Rev. Dr. George Johnson, Director of the Department of Education, National Catholic Welfare Conference, and Secretary General of the National Catholic Educational Association, told the New Hampshire Conference on Social Work, in Manchester, N. H., January 27th.

Delivering the keynote address of the Conference, Dr. Johnson struck out against the evils of divorce and birth control, and said "family life, healthy, secure, and noble, is our first responsibility as a nation." "We hear a lot nowadays about education for democracy," he also said. "If that term means anything at all, it must mean first of all and all the way through education for fruitful family living."

Pointing out that, as preparations for defense go forward, the question is frequently asked, "What are we defending?" Dr. Johnson said "that question must be answered; and unless we know the answer to it, and know it realistically, we may well be arming ourselves for destruction."

"We have been taking America for granted," the keynote speaker continued. "Through the years we have been wasting our substance, living thoughtlessly, living materialistically. We have been wasting our economic substance and we have an unemployment problem. We have been wasting our social substance and we have a citizenship problem. We have been wasting our cultural substance and we have an educational problem. We have been wasting our spiritual substance and we are on the verge of religious bankruptcy."

While it is a simple matter to shout, "Do something!" Dr. Johnson said, "it takes more courage and more real character to face things as they are and to set about doing the fundamental things, the homely things, the first things, which, if left undone, will rise up some day to wreak upon us a terrible vengeance."

To illustrate his contention that "all is not well with the American home," Dr. Johnson pointed to bad housing conditions, the

lack of sufficient income for the family, and "a tendency abroad in the land to divest the home of certain responsibilities that belong to it by nature and to vest them in other agencies." Directing attention, too, to the concern being felt for the health of the nation, Dr. Johnson said there is a bill in Congress "that would appropriate great sums of money for physical education to be carried on in the schools," and he expressed the hope that it will not pass, "for it represents just another incursion of the State into the affairs of the family, just another step in the direction of that State control of the child which is of the very essence of tyranny."

Dr. Johnson told the social workers that "were there no God" then "there would be no basis for assuming the sacredness of the human personality," and that "no man can be trusted to have any fundamental sense of responsibility to his fellow-men if he has no sense of responsibility to God."

"We might well ask ourselves about the state of our spiritual preparedness in the present emergency," Dr. Johnson declared. "'In God We Trust' has been our motto through the years but what about our knowledge of God. What about our education in the things of the spirit. All of the genius for things mechanical that we have developed in this land, all of the advances we have made in the techniques of education, all of the things we have learned about sound procedure in social work, will avail us nothing at all if we lose our souls and we lose them in the degree that we become theologically illiterate. Human beings will always worship some god and, if they fail to come to a knowledge of the true God and of Jesus Christ Whom He sent, they will make gods of themselves. Their whims and caprices, their immediate desires, their lifelong ambitions, their personal comfort and success will become for them the rule of action."

"Self-sacrifice will always until the end of time be required of human beings if they are to find happiness, but men are not going to sacrifice themselves if they have deified themselves. It is because the spirit of America has weakened that we have such phenomena as the increasing prevalence of divorce. When a man and woman marry, they have entered upon a venture which requires the death of self. A family is created when two people are brave enough and strong enough to merge their individual wills in a common endeavor. If this merging does not take place,

you have something that is a caricature and a mockery of the sacred thing called love. The phenomenon of divorce, the palliation if not the glorification of divorce on the screen, on the stage, and in literature, is a symptom of something malignant in the vitals of the nation that we overlook at our peril.

"Nothing is more precious to a nation than its children and again the deification of self becomes manifest when men and women marry and decide that children do not matter or at least do not matter as much as their own comfort and convenience. Life is the holiest thing on earth and it is horrible to think that people who would enjoy for themselves that abundance of life which is our American hope are depriving human beings of the opportunity to be born at all. They say that large families are impossible to maintain in present economic conditions. The answer is labor to change those conditions. If human beings are sacred, then democracy's first task is to make it possible for them to exist."

ARRANGEMENTS ADVANCED FOR 38TH CONVENTION OF CATHOLIC EDUCATORS

Arrangements by various convents of the city to care for a large influx of Religious, arrangements for the use of the spacious Municipal Auditorium for all sessions and rapid disposal of space for the exhibit were highlights of preparations under way for the 38th Annual Convention of the National Catholic Educational Association at New Orleans, according to the Rev. Edward C. J. Prendergast, general chairman of convention arrangements. The sessions will be held April 15 to 18.

The N. C. E. A. meets at the invitation of Most Rev. Joseph F. Rummel, Archbishop of New Orleans. Its last convention there was held in 1930. The Auditorium was used for the huge gatherings of the Eighth National Eucharistic Congress in 1938. Besides the double auditorium that can be thrown open into one huge assembly hall, many smaller halls and committee rooms are available. This will make possible the holding of all meetings under one roof.

The educational exhibit will also be set up in the Auditorium. A large hall furnishes ample room for displays of all kinds. It was used for the Mission Exhibit during the Eucharistic Congress. The Auditorium is within easy walking distance from the

venerable St. Louis Cathedral, where religious services are to be held. The Roosevelt Hotel has been selected as the convention headquarters.

Father Prendergast urges those wishing hotel reservations to make application early. Arrangements are being made with the various local convents to care for as many Religious as possible. Louisiana and Mississippi religious teaching congregations have indicated they will send large delegations.

Among those who have signified intention of attending are the Most Rev. Vincent J. Ryan, Bishop of Bismarck, and the Rt. Rev. Msgr. L. G. Ligutti, Executive Secretary of the National Catholic Rural Life Conference. All Suffragan Bishops of the New Orleans Metropolitan Province also will attend.

Individuals and firms interested in the educational exhibit are to communicate with James E. Cummings, exhibit manager, 1312 Massachusetts Avenue, N. W., Washington, D. C.

Committees consisting of a large group of prominent laymen and laywomen, besides many priests, Brothers and Sisters, some of whom served at the last New Orleans convention of 1930, have been organized into active groups by Father Prendergast at the personal invitation of Archbishop Rummel. These are whipping into shape arrangements for the convention during Easter week.

"FRANCISCAN STUDIES," NEW SCIENTIFIC QUARTERLY REVIEW,
IS ESTABLISHED

At a time when the abnormal conditions of war are interfering with the research work of European scholars and the world looks to the United States as the last stronghold of the constructive pursuits of peace, a new Catholic quarterly review of the sacred and secular sciences, entitled *Franciscan Studies*, is to make its appearance in this country.

The new review's editorial and publication offices are at St. Bonaventure College. The first number will appear March 1. *Franciscan Studies* will represent the merging of two publications hitherto issued under the auspices of the Franciscan Educational Conference—the *Reports*, containing the papers read at the annual meetings of the Conference, and *Franciscan Studies*, a series of monographs on subjects of Franciscan science and history which were published irregularly.

Franciscan Studies will be published in March, June, Sep-

tember, and December. The December number will be the annual report of the Franciscan Educational Conference, and will be edited as heretofore by the Secretary of the Conference, the Rev. Claude Vogel, O.F.M. Cap., of the Capuchin College, Washington, D. C.

The other editors of *Franciscan Studies* are:

Fathers Marion Habig, O.F.M., of Quincy College, Quincy, Ill., Editor-in-Chief; Thomas Plassmann, O.F.M., President of St. Bonaventure College, Managing Editor; Sebastian Weber, O.F.M. Conv., of St. Anthony-on-Hudson, Rensselaer, N. Y., Associate Editor; and Theodore Roemer, O.F.M. Cap., of St. Lawrence College, Mt. Calvary, Wis., Associate Editor. The Advisory Board consists of Franciscan scholars in all parts of the world.

The articles appearing in the first number of the quarterly include a survey of Franciscan studies in the past, a study of the famous credit institution, the *Montes Pietatis*, and a history of the Franciscans in Paraguay. An important manuscript attributed to William Ockham is likewise presented, and also the first part of a Scotistic bibliography of the last decade. In addition there are book reviews and notes on Franciscan activities in the literary and educational fields.

PREPARATIONS ANNOUNCED FOR PAN AMERICAN DAY

As during the past ten years, April 14th will again be observed this year as Pan American Day, a day officially set aside and recognized by the American Republics to commemorate their peace, friendship and solidarity. Annually the significance of this event becomes more evident; and annually the Pan American Union in Washington, the international organization of the twenty-one republics, prepares and distributes material designed to promote interest in the Americas and to facilitate the preparation of programs appropriate to the occasion.

This year, responding to the growing popular desire for further information, the Pan American Union has prepared a series of highly attractive poster stamps, so that our people may better "Know the Americas." These poster stamps feature the extensive list of material which the Pan American Union has just announced for Pan American Day in 1941, and which includes plays and pageants, biographies, short stories, and literature on different phases of Inter-American relations.

The poster stamps, 2 inches by 1½, printed in 4-color off-set process, will disclose 24 different subjects of interest in the 21 Republics of the Americas. Such outstanding subjects as "The Christ of the Andes," towering above the mountainous skyline of Argentina and Chile; Chichen Itzá, the silent enigmatic relic of a civilization that flourished before Europe knew of the New World; the Falls of the Iguazú, mightier than Niagara; the Citadel of Christophe in Haiti, begun in 1806, 3,000 feet above the sea, to defend the Western Hemisphere against encroachments from the Old World, and many other Inter-American features are depicted on the "Know the Americas" poster stamps.

This 1941 series of 24 poster stamps and an attractive descriptive album for mounting will be offered at 15 cents per unit mailed anywhere within the scope of the Pan American Postal Union and Canada, post paid; or at 10 cents each if purchased in lots of 20 or more units at one time. The album contains a general story, text descriptive of the stamps, a colorful spread of the 21 flags, and a map of the Continent, also in color.

"Know the Americas" poster stamps will be fitting emissaries of interest and education when affixed to either personal or business stationery. In study groups they will prove invaluable aids toward visualizing scenes which texts can but ineffectually describe. In classrooms they will constitute an incomparable media to stimulate child interest in the features which go to give the Americas distinction and individuality. Among those interested in poster stamps as a hobby, "Know the Americas" series will add a new zest to collecting. Postage stamp collectors will seek them to embellish their pages mounted with postage stamps reflecting the same and associated subjects. The non-initiate will find the mounting of the "Know the Americas" into their appropriate spaces, in the artistic descriptive album, to be a fascinating pastime of inestimable value.

Teachers, group leaders and organizations may obtain free of charge the material in which they are interested by writing to the Pan American Union, Washington, D. C. The literature to be distributed by the Pan American Union for Pan American Day this year is as follows:

1. The Bulletin of The Pan American Union for February—a special issue dedicated to the occasion.
2. Inter-American Cooperation—a condensed presentation re-

lating to the means used and the accomplishments achieved in promoting closer Inter-American unity.

3. The National heroes of Latin America—an illuminating series of thrilling biographies.

4. Flags and Coats-of-Arms of the Americas—an instructive, illustrated booklet of their meanings.

5. Children of the Other Americas—a series of short stories for elementary schools.

6. Ask Me Another—a good quiz book with questions and answers.

7. What others have done for Pan American Day.

8. A Pan American Friendship Party—an upper grade elementary school play by Dorothy Kathryn Egbert.

9. Christ of the Andes—a 15-minute play for 6th grade pupils by Eleanor Holston Brainard.

10. Pan American Day—a short pageant suitable for elementary grades.

11. Pan America—a 30-minute pageant suitable for high schools by Grace H. Swift.

12. Great Names in Latin American History—a 15-minute radio script by Emilio L. Guerra.

13. A Tribute to Pan America—a one-hour radio travelog dialog.

14. International Law and International Peace in the Americas.

15. A Half Century of Economic Progress.

16. Contributions to the Intellectual Life of the Western Hemisphere—a half century review of the fields of literature, plastic arts, music, education and sciences. A piano arrangement of excerpts from the National Anthems of the 21 American Republics at 25c a copy, post free.

CHILDREN'S THEATRE OF N. Y.

Under the Greenwood Tree, in Sherwood Forest, Nottinghamshire, in jolly old England of the 12th century, "Robin Hood" of great renown and his merry men "took their tithes from lordly squires to help those that they bowed down."

At the National Theatre, Washington, D. C., Saturday morning, March 22nd, Clare Tree Major's Children's Theatre of New York will re-enact many of the brave and merry exploits of these gay and immortal adventurers. Robin Hood was outlawed be-

cause he rebelled against the cruel and unjust laws imposed on his people by King John, the Usurper, the Hitler of his day. To his generous leadership, his tenderness to those in trouble, his sense of personal honor, his readiness to accept and acknowledge a fair defeat and his gayety and humor, were attracted a loyal band of men whose spirit matched his own.

There was Little John—so called because of his gigantic size; Will Stutely, Friar Tuck, Wat the Tinker, who came to the forest armed with a warrant for Robin's arrest and stayed to serve him; Will Scarlett, the dainty lad, whose looks belied his strength; and Alan a'Dale, the sweet singing minstrel—all celebrated these many centuries in song and story.

"Robin Hood" is a joyous, adventurous play, full of laughter and action. In the end Robin is reunited with Maid Marian, Alan with Ellen, and the merry highwaymen all are transformed by Good King Richard, the Lion-Hearted, into respected citizens. The curtain falls on a gay contest at shooting with the long bow.

Tickets for "Robin Hood" are on sale now at the Children's Theatre office, 1734 F St., N.W., Telephone Metropolitan 3834. "Hans Brinker, or the Silver Skates," will close the Children's Theatre series at the National, April 12th. Tickets for it should also be reserved now.

SURVEY OF THE FIELD

The Most Rev. John Mark Gannon, Bishop of Erie, has announced the establishment of a college in Erie for the education of young men of Northwestern Pennsylvania. The college will be conducted in the old Strong Mansion, which has been acquired for that purpose. Bishop Gannon also announced that the old Cathedral College will be torn down and a new \$20,000 Cathedral High School erected on the site. In making the announcement, the Bishop said: "For some time I have been conscious of a cruel inequality which comes to our youth who are graduated from our high schools. Those whose parents are wealthy or willing to make extraordinary sacrifices may set out for college. The sons of workingmen, however, no matter how virtuous and talented, are forced to give up hope of a college education. I do not think the right to a college education should be based on wealth or social standing. I think the right to a college education should be based on virtue and talent. I shall endeavor to

correct this social inequality by turning over this property to the young men of Erie and vicinity for college purposes. They shall receive an education there at a minimum cost—a cost which they can well defray by a paper route. The college will be open to young men of any creed or color. It will require an annual subsidy from me, but inasmuch as I have in the past expended much in supporting boys of virtue and talent in the field of education, I may as well subsidize the college instead of the individual and perhaps achieve more good." . . . Central Catholic High School at Allentown, Pa., will have one of the most modernly equipped physical education plants in Pennsylvania and will introduce a course in elementary aeronautics, with the opening of Rockne Hall, which will become its main building. His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, will lay the cornerstone of the new structure on May 25. The first level of the three-story structure will house the physical education plant and shops for industrial courses in woodwork, metalwork and automotives. Part of the plant will be a gymnasium which can be used for convention purposes. The school has just completed its twelfth year, and opened the 1940-41 term with an enrollment of 507 students. It is staffed with three priests, twelve Sisters of St. Francis, two Sisters of Christian Charity, two Missionary Sisters of the Sacred Heart, and three laymen holding degrees in the field of physical education and music. The Rt. Rev. Msgr. Leo G. Fink is Principal, and the Rev. Henry J. Huesman is Director of Studies. . . . Giving impetus to the credit union movement, the University of Dayton, at Dayton, Ohio, is offering a tuition-free course in the subject in second semester evening classes. The course will be conducted by Miss Louise McCarren, Managing Director of the Ohio Credit Union League. Guest speakers from Washington and from the National Credit Union Movement will address the class. . . . The Bureau of Vocational Information at Manhattan College in New York, an institution conducted by the Brothers of the Christian Schools, has compiled literature on 50 religious Orders and seminaries for students seeking information about the religious life. The activity has proved so successful several other Catholic colleges have informed Manhattan they plan to inaugurate a similar service. Pamphlets, prospectuses and bulletins are among the material. More than 25 per cent of the Manhattan student body has shown an active

interest in the material so far. . . . The *Journal of Religious Instruction*, which for the past five years has been the unofficial publication for the National Center of the Confraternity of Christian Doctrine in the United States, has completed 10 years of publication. The *Journal*, published monthly at De Paul University, Chicago, is devoted to the teaching of religion in Catholic schools and is said to be the only professional magazine in the English language devoted solely to the publication of material for the teacher of religion. . . . Mother Mary Hilda, former Mother-General of the Sisters of the Blessed Sacrament, died at New Orleans after a short illness in January. She was 84 years old and made her profession 64 years ago. Mother Mary Hilda, who was Miss Jeanne Rouleaux, was a native of New Orleans. . . . Entering upon its forty-first year of publication, *The Catholic Deaf Mute* now appears under a new name—*Ephpheta*—and in a new form. The publication was begun in January, 1900, by the late James F. Donnelly of Richmond Hill, L. I. Hereafter, *Ephpheta* will be edited from Inisfada College, Manhasset, L. I. The Rev. Michael A. Purtell, S.J., is editor. . . . A survey of the education work of Marianists in the United States is contained in "Secondary Education of the Society of Mary in America," a newly published volume written by the Rev Edmund J. Baumeister, S.M., Dean of the Graduate Division of the University of Dayton. While treating specifically of the Society of Mary, the volume is described as seeking to interpret in terms of modern educational theory and practice the Catholic educational system, its philosophy of education, curriculum, method, administration and teacher training. It is the result of studies made by the author for his doctorate. Father Baumeister has studied at the University of Dayton, the Catholic University of America, the University of Fribourg, and Ohio State University. . . . Professor Richard J. Purcell, Ph.D., LL.B., head of Department of History at the Catholic University of America, has been named to the advisory board of *Social Education*, the official journal of the National Council for the Social Studies which he represented at the recent conference on Education Colleges and Defense. . . . Commissioner of Education John W. Studebaker has announced establishment in the U. S. Office of Education of a new national defense service to schools. It is the Information Exchange on Education-and-National Defense. The

Exchange will speed up the process by which schools and colleges from coast to coast may learn and profit from promising new ideas and defense programs. By collection and loan of reports, summaries, and other materials, the U. S. Office of Education will accelerate a "share the knowledge" program through the Exchange. . . . His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, was the celebrant of a Solemn Pontifical Mass on Tuesday, February 4, when Barry College, Miami, Florida's first Catholic college for women, was dedicated. The Most Rev. Joseph P. Hurley, Bishop of St. Augustine, officiated at solemn Benediction, closing the dedication ceremonies, which were attended by numerous members of the Hierarchy. Also present was Mother Mary Gerald, O.P., Mother General of the Sisters of St. Dominic, who have charge of the college. Barry College, named in honor of the late Most Rev. Patrick Barry, Bishop of St. Augustine, occupies a site of 40 acres. Ground was broken for the college just a year ago and first classes were inaugurated in September, 1940. Its present properties consist of five buildings—administration, study halls, dining room and dormitories, with facilities for 60 boarding students and approximately 400 day students. Completed at a cost of \$500,000, Barry College offers the standard liberal arts courses leading to the degrees of Bachelor of Arts, Bachelor of Science and Bachelor of Philosophy. It also confers the degrees of Bachelor of Music, Bachelor of Science in Home Economics and Bachelor of Science in Commercial Education. The Barry College faculty consists of twelve Sisters of St. Dominic and four lay teachers. Sister Mary Gonzaga, O.P., is in charge of Barry College. . . . The Seventh National Congress of the Confraternity of Christian Doctrine will be held at Philadelphia, November 15 to 18, inclusive, under the patronage of His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, it has just been announced. The headquarters will be at the Bellevue-Stratford Hotel. The Most Rev. Hugh L. Lamb, Auxiliary Bishop of Philadelphia and Archdiocesan Director of the Confraternity of Christian Doctrine, is general chairman of the committee on arrangements for the meeting. Cardinal Dougherty has named the Rev. John P. Cosgrove to be Diocesan Secretary, with offices at Benedict Hall, 157 N. 15th Street, Philadelphia, Pa. Bishop Lamb has invited the archdiocesan and diocesan directors

of the Confraternity throughout the country to meet with him in Philadelphia on February 4, for a preliminary discussion of the program for the November Congress. . . . The Rev. William F. Cunningham, C.S.C., of the University of Notre Dame, was elected Chairman of the National Conference of Church-Related Colleges at its recent meeting at Pasadena, California. Father Cunningham had been serving as Vice-Chairman of the Conference. Catholic members of the National Commission of the Conference are: the Very Rev. Edward V. Stanford, O.S.A., President of Villanova College; the Rev. Daniel M. Galliher, O.P., of Providence College; and Ralph W. Lloyd, of Maryville College, St. Louis. . . . The Reverend George Johnson, Director of the Department of Education of the National Catholic Welfare Conference, has accepted a position on the National Advisory Council of *Scholastic*, the American High School Weekly Magazine. Announcement of the Reverend Johnson's acceptance of the invitation was made by Maurice R. Robinson, Editor-Publisher of *Scholastic*, at a meeting of the Advisory Council held in New York on January 18. Other members of the Council include: Dr. Ben G. Graham, Superintendent of Schools in Pittsburgh; Dr. Alexander J. Stoddard, Superintendent of Schools in Philadelphia; Dr. Francis J. Spaulding, Dean of the Graduate School of Education of Harvard University; and Dr. L. J. O'Rourke, Director of Research of the U. S. Civil Service Commission.

REVIEWS AND NOTICES

The St. Gregory Hymnal and Catholic Choir Book, by Nicola A. Montani. Philadelphia, Pa.: The St. Gregory Guild, 1705 Rittenhouse Square. 1940.

This "revised" edition of the Montani Hymnal is a decided asset for the choirmaster, as also for Religious concerned with the proper music for liturgical and religious ceremonies.

The purpose of the original publication was to offer a practical solution to the prevalent problem of inappropriate music for sacred worship, by supplying Gregorian chants and melodies for the various seasons of the ecclesiastical year and other liturgical functions. The result was so successful that this newly enriched supplement merely fulfills the demand being made by choirmasters and those responsible for the proper conducting of church ceremonies.

The 1940 edition is therefore recommended to all interested in the vital question of putting into "correct" practice the injunctions of Pius X in the *Motu Proprio*. The almost complete repertoire for the directors of religious choirs will be most welcome, for it contains not only a wealth of beautiful chants and motets but additional gems of liturgical as well as musical value, now published for the first time. We note with pleasure the inclusion of "Attende Domine" and "Rorate Coeli" which should be familiar to both children's and adults' choirs.

The required hymns for Religious Professions, Ordinations and other special ecclesiastical and pontifical functions are a distinct contribution to available church music. There is cause for sincere appreciation by teachers of church music in having the entire Requiem Mass and Absolution given with all the responses in their proper order. This simplifies the matter for both the teacher and the choir director.

The format of the book is in keeping with its practical purpose. The larger size has its obvious advantages as also the fact that the binding is so arranged that it will easily remain open on the music rack at any page. The quality of the paper, clear type and durability are all recognized as splendid features of the Complete Revised Hymnal.

To all interested in a sound economical investment as well as a

remarkable hymnal that will elevate the musical standard of their choir, we recommend the *St. Gregory Hymnal and Catholic Choir Book*. May its devotional and inspirational character further the ideals of a living faith, which participation in the beautiful liturgy of the Church makes possible through the sublimity of true musical art.

A SUPERVISOR OF MUSIC.

The Teaching of German, by Peter Hagboldt. Boston: D. C. Heath and Company, 1940. Pp. ix + 306. Price, \$2.40.

Professor Hagboldt of the University of Chicago has written an excellent and eminently practical text for a teacher-training course in German, and a volume indispensable for the alert German teacher, new or experienced.

Much of the volume is an admirable summary of the literature of the *Modern Foreign Language Study*. There are, among others, excellent discussions of the learning process and of methods in modern language instruction, of methods of teaching and testing pronunciation, of the valid objectives of language courses, of the importance of graded readers, of what points of grammar need be stressed or merely seen in a reading course, of word lists and their value, of the present state of the professional preparation given German teachers, and of objective testing: its nature and value. Each chapter closes with an excellent bibliography and a list of questions for discussion.

The first chapter, which attempts to give a historical sketch of the teaching of languages from the Middle Ages to the present, is not up to the scholarly standard of the rest of the book. It omits any mention of Vittorino da Feltre, Erasmus, Vives, the Brothers of the Common Life, the Jesuits or Cordier, and, like most non-Catholic histories of education, speaks glowingly of the actually insignificant work of Melanchthon, Luther and Rathke. Commenius' *Janua Linguarum Reserata* was not "the first attempt to present grammar inductively." Commenius borrowed the method and adapted the work of an Irish Jesuit, William Bathe.

A more practical emphasis in the chapter on testing would have limited the discussion of the pioneer reports of Henmon and Wood, of the old A.C.E. Alpha and Beta German Tests, and given more detailed information about the work of the Cooperative Test Service and the testing work being done at the Uni-

versity of Iowa. Some mention might well have been made of the testing survey of the Carnegie Foundation as reported in *Bulletin Number Twenty-nine*. Hawkes, Lindquist and Mann's book on achievement examinations deserves more than a mere listing in the bibliography. In "A Note on Syllabi" no mention is made of the important pages 77-108 in *Syllabus in Modern Foreign Languages* (Albany: The University of the State of New York, 1939). Hardly defensible is the omission from the list of dictionaries of any critical evaluation and of *Cassell's New German and English Dictionary* (New York: Funk and Wagnalls, 1939).

HENRY R. BURKE.

Saint Charles College.

Music in History, by Howard D. McKinney and W. R. Anderson. New York: American Book Co., 1940. Pp. xx + 904. Price, \$4.50.

"The previous book of these authors, *Discovering Music*, was an educational and an artistic success. It was based upon the sound pedagogic principle that "the study of an art can 'educate' only if it can be made to give a sense of pleasure." This new volume is motivated by the same principle. The authors have kept in mind the viewpoint that the student or hearer learns more about music when pleasure and satisfaction accompany knowledge. Usually, histories of the art of music give a mere arrangement of facts divided by centuries or eras. In this way information is offered; information through facts put down in order of time. The result, except for enthusiastic readers or eager students, is too often negative or blurred or drowsy. No one can prove that histories of music *must* be dull. No one can claim that most histories of music are *not* dull. No one can claim or prove that this new text is ever dull.

Whoever reads McKinney and Anderson's *Music in History* will find illuminating reasons to say, "This is interesting!" Here are some of those reasons. The authors are concerned with what they call "a large and varied listening repertoire." They trace the development of the art by discussions of its general periods, by a study of the works of music's greatest composers, and by reference to significant though less eminent men. Their treatment

is arranged, wherever possible, to aid the experience of listening: standard phonograph recordings supply the basis of their delightful method. With the text goes a forty-page pamphlet to list the records available for use with the history. Words in textbooks of musical history merely tell about music; the records give the music. In the second place, the authors associate music with the arts of painting, literature, sculpture, and architecture. To explain the manner in which music reflects the temper of the time, McKinney and Anderson have not stinted space for illustrations or quotations. Another reason is: although real interest in music begins with the works of the eighteenth century (except for specialists) the authors have not failed to devote more attention than most writers to matters of music before the eighteenth century. The fourth advantage is exceptional. Extracts from letters and autobiographies of musicians, and persons having musical experience provide contemporary opinions. The next reason is, indeed, a valuable one. The style of writing is maintained on a high level of interest, clarity, enjoyment! When the way of expression is alive and attractive, information is absorbed easily.

To the publishers should be given congratulations because they have realized the superior quality of the contents of this textbook, and permitted their technical experts to design and print a volume of superlative excellence. *Music in History* is priced at \$4.50. The wonder is how the American Book Company could offer the book for any price under \$10. The making of this book exhibits genius on the part of the authors and the publishers.

DANIEL S. RANKIN.

Europe before Modern Times: An Ancient and Mediaeval History, by Rev. Arthur O'Brien. Chicago: The Loyola University Press, 1940. Price, \$1.80.

Father O'Brien has given to the Catholic High Schools a long-needed text in his thoroughly modern presentation of the history of Europe to the French Revolution. The striking note of his book is its simplicity of presentation and its carefully chosen vocabulary, which makes it very suitable for first- or second-year high school. Each chapter is followed by a list of new terms used in the chapter which provides an ideal method for increasing the

students' historical vocabulary. In addition each chapter is followed by self-examining tests and questions which serve as a summary and "clincher" for that chapter.

The book throughout is amply illustrated with fine pictures and contains clear accurate maps, well chosen to better help the young students visualize the story being told. In general, it is a thorough account that stays within the understanding of the young students. This limitation, however, is one only of form and not of subject matter as every phase of ancient history (except the history of the Far East) and of mediaeval history with their cultures is treated. However, there are certain sections of that part dealing with ancient history in which the treatment is too brief and would need to be supplemented.

The explanation of the different cultural aspects of some portions of the mediaeval life is remarkable because of its simplicity and, withal, its remarkable completeness. The spirituality of the Middle Ages—its outstanding characteristic—is well expressed.

The mediaeval history is a truly Catholic account of a portion of history that is completely Catholic. It is the story of the growth of Catholicity told by one who is thoroughly grounded in Catholic traditions and Catholic culture and does, therefore, give an honest and complete background upon which the young students can base their future studies. A word of commendation must be directed to the publishers of this book. It is beautifully bound and very attractively printed.

RALPH J. MAILLIARD.

St. Ignatius High School
Chicago, Ill.

Books Received

Educational

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Oehler, Christian, C.P.A.: *Audits and Examinations*. New York: Fordham University Press. Pp. 386.

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